

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

‘AND he closed the book ; and the eyes of all in the synagogue were fastened on him.’

‘He closed the book.’ It was a very simple and obvious thing to do. Every Sabbath day the reader of the prophets in the synagogue at Nazareth, when he had come to the end of his reading, closed the book. Yes ; but look again, and perhaps you shall see beneath the obvious, the wonderful ; and beneath the customary, the unique. He closed the book. Something happened in the synagogue at Nazareth that day that had never happened before. The book had been closed before, but never like that. Never with such divine reasons, such wealth of suggestion, such assumption of authority.

The sermon is by the Rev. Percy C. AINSWORTH. Three, if not four, volumes of sermons by this preacher have been published, although he was taken away in the earliest years of manhood. And every succeeding volume makes the first surprise greater. ‘The more I think,’ said Jeffrey, when he received Macaulay’s first essay for the *Edinburgh Review*, ‘the more I think, the less I can conceive where you picked up that style.’ This young man’s style is as perfect for his purpose as Macaulay’s was for his. And the style is but one thing. The more we think, the less we can conceive where he picked up his insight into the mind

of Christ, and his ability to make the mind of Christ a key to open the treasures of wisdom and knowledge that are found in Scripture. The new book is called *A Thornless World* (Kelly ; 3s. 6d. net). The title of the second sermon is, ‘He closed the Book.’

Why did He close the book ? Because He is greater than the book. The book was the shadow ; He was the reality. The book was the echo ; He was the voice. The book was the forecast ; He was the fulfilment. The book was the teaching ; He was the Teacher. You can in some measure realize the tremendous significance of that simple act of closing the book, when you understand that the sad strange story of the Jewish people, from that day unto this present time, turns on their inability to interpret it.

He closed the book and made it a greater book. It is a greater book now than when He closed it —far greater. Its prophecy is illuminated by its history. Instead of being but a whisper of that which shall be, it is now also a story of that which hath been and now is. We can read the meaning of long centuries of sacrifice, and interpret the dim light of all religious altar-fires, in three hours of anguish on Calvary. It is a larger book now, a deeper book, a holier book. But still He is greater than the book. Still there ever comes to

men, if they will receive it, the voice that is mightier than the voice of the book, the message that is warmer and more vital than the message of the book. It is the living grace of the closed book.

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He closed the book, not because the reading of it was done, but that He might continue to read it. We read one portion at the beginning of the day, and again another portion at the end of it, and we say, 'I wish I had more time to read my Bible.' But we close it that we may go on reading it. We have all the day to read our Bible. Sometimes the only way to read it is to close it. We come to a point where it seems to have no more to teach us. It has said its last word. We pore over it, and ponder it, and analyze it, but we never get any further with it. Then the secret of understanding is to close the book. We thank God for an open Bible. Let us thank God for a Bible we can close. Let us thank God for the truth that is not prisoned in the pages of a book, but that dwells in human life.

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He closed the book. He closed it that He might open it. He laid it aside for a moment that they might learn what it meant. While it was open before their eyes, and they were beholding nothing beside it or beyond it, they could not understand it. He closed the book in order that they might carry its profound messages into the setting of their daily lives. 'I wish,' says some one, 'that I could read the Bible in the original.' It is a laudable wish. It is, indeed, the only way in which any man can understand the Bible. But what is the original? Not Hebrew or Greek. There is one original language in which the Old and New Testaments are written; it is the language of human experience. Hebrew is useful; Greek is still more useful; but life is essential. The deep original language of the human heart in its loves and its clings; the deep original language of the human spirit in its aspirations and self-consciousness; the language of hope and love, sorrow and need, endeavour and patience and victory—that is the original language of the Bible.

'Like as a father pitieth his children.' A man may read those words in the beautiful Hebrew, or in the nameless grace of our Authorized Version. But the deepest wealth and comfort of that immortal simile is given to him at the cradle of his own little child.

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'Cast thy burden upon the Lord, and he shall sustain thee.' If the great Biblical scholar can tell us anything about that promise that is worth telling, it is not because he knows the force and history of every Hebrew root in it; it is because he knows what it is to lean a tired heart on the tireless help of the Eternal Love. The authority on this text is not the man with the best education; it is the man with the biggest burden and the simplest faith. He closed the book that they might learn to read it in the original.

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Professor Josiah ROYCE has published a volume of Essays. The first essay is the Phi Beta Kappa Oration delivered at Harvard University in June 1911. It is an appreciation of the work of the late William JAMES, and, being the first essay, it gives the book its title: *William James, and other Essays on the Philosophy of Life* (Macmillan; 6s. 6d. net).

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Now Professor ROYCE did not always approve of Professor JAMES. That form of philosophy called Pragmatism with which the name of Professor JAMES will always be associated has never been quite palatable to him. Nevertheless he does not hesitate to say that 'the representative American philosophers are now three, and only three—Edwards, Emerson, James.'

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But it is not the essay on William JAMES that we wish at present to speak about. The other essays in the volume are on 'Loyalty and Insight,' 'What is vital in Christianity?', 'The Problem of Truth in the Light of Recent Discussion,' and 'Immortality.' The essay we wish to speak about is the third. Its title is 'What is vital in Christianity?'

Nothing is more widely, or indeed more anxiously, sought for at present than an answer to that question. We have passed through a long period of criticism—criticism of the Bible, criticism of Christ, criticism of Christianity. And criticism causes surrender. Upon its demands we have had to give up this, we have had to give up that, till now at the end of it, if it is the end, we seem to be reduced to the barest elements of belief. We have no longer any stomach for a struggle about theories of the Atonement, or a dispute over the exact angle at which the two natures of Christ come together; we are driven to ask if there is anything in the religion which we profess that gives it eternal significance. In the words of Professor ROYCE, we now put the question anxiously: 'What is vital in Christianity?'

Professor ROYCE answers his question by splitting it up into three questions. He asks first, What are we to understand by 'vital'? What is it in a religion, in any religion, that must be called vital, as distinguished from that which is not vital? When he has answered that, he turns to Christianity, and he asks next, What do we find in this particular religion which we call Christianity that is vital to it? What is that without which it would not be Christianity? And then, when he has answered these two questions, he briefly asks a third, What is the permanent value, and in particular what is the value for us to-day, of that thing or those things which in Christianity we are compelled to call vital?

The first question is, What do we mean by vital as applied to the contents of a religion? Vital means more than living; it means necessary to life. That is vital for a living organism, without which the organism cannot live. Breathing is vital for us all. Now, when we turn to religion, we notice that it is made up of practices or ideas, or both. It is made up of practices such as prayers, ceremonies, festivals, rituals, and other observances. It is made up of ideas—ideas about God or spirits, or the like. Or it is made up of religious

ideas and religious practices combined. So, when we come to ask what is vital about a religion, our first question is, Whether are the practices or the ideas of a religion more vital? Or, in other words, if on the one hand we let the religious practices go, or on the other hand let go the religious ideas, do we still retain the religion?

Now, in the primitive religions it is practice that prevails. And not only in the primitive religions, but also with the simple-minded followers of all religions. Professor ROYCE goes even so far as to say that in the world at large, including both the civilized and the uncivilized, the followers of a religion are, in general, people who accept as binding the practices of that religion. They may not think about the meaning of these practices at all. Or, if they do, they may interpret them in all sorts of different ways. That which makes them followers of the particular religion is that they say its prayers, they keep its festivals,—in short, perform its practices.

This leads Professor ROYCE to make the startling suggestion that perhaps the origin of all religion is to be found in practice. 'Men come to believe as they do,' he says, 'regarding the nature of some supernatural being, largely in consequence of the fact that they have first come to follow some course of conduct, not for any conscious reason at all, but merely from some instinctive tendency which by accident has determined this or that special expression. When the men come to observe this custom of theirs, and to consider why they act thus, some special religious belief often arises as a sort of secondary explanation of their practice.'

Suppose men were pigeons. 'The pigeons in our college yard cluster about the benevolent student or visitor who feeds them. This clustering is the result of instinct and of their training in seeking food. The pigeons presumably have no conscious ideas or theories about the true nature of the man who feeds them. Of course, they are somehow aware of his presence and of what he

does, but they surely have only the most rudimentary and indefinite germs of ideas about what he is. But if the pigeons were to come to consciousness somewhat after the fashion of primitive men, very probably they would regard this way of getting food as a sort of religious function and would begin to worship the visitor as a kind of god.'

We need not follow Professor ROYCE with his pigeon parable further. His conclusion is that everywhere practice has preceded idea. But that does not prove that idea is more vital than practice. Nor does it prove that when the practices of a religion are interpreted, the interpretation may remain while the practices fall away. All that Professor ROYCE seems to have accomplished yet is to show that, since practices precede ideas, it is probable that that religion which demands belief or faith is higher and more permanent than that which rests content with outward observance.

But surely—Professor ROYCE hears our impatient 'surely.' But surely, we say, a religion that is to last must contain both creed and conduct. Whether in the evolution of religion, if religion is the subject of evolution, conduct or creed came first does not seem to be a matter of what you call 'vital' importance. Can a religion that is worth the name ever be an affair of practice apart from inner belief, or an affair of belief, however orthodox and elevated, apart from conduct and life? Professor ROYCE admits the reasonableness of our interruption. It is right, he says, that we should come at once to the highest religion. And in the highest religion what is vital is neither mere practice nor mere opinion. It is the union of the two. 'It is the reaction of *the whole spirit* in the presence of an experience of the highest realities of human life and of the universe.'

What have we now? We have the end of the first answer. The question was, What is that which must be called vital in a religion? The answer is, That is vital which brings together most harmoniously the best belief and the best practice.

One man says the vital thing is, Believe in God. Another man says the vital thing is, Do good and sin not. Both answers are insufficient until they are united in one. In a word, that which is vital to the highest religion is the union of faith and works through a completed spirituality.

But what is a completed spirituality? The answer to that will be found in the answer to the second question.

Now, before he proceeds to answer the second question, Professor ROYCE has to remind us that what is vital in Christianity, if Christianity is permanently to retain its vitality at all in our modern world, must be defined primarily neither in terms of mere religious practice nor yet in terms of merely intellectual formulation, but in terms of that unity of will and intellect which may be expressed in the spiritual disposition of the whole man. He proceeds to ask, What is that spiritual disposition or spiritual attitude of the whole man which is essential to the Christian religion?

Two answers have been given. They differ from one another. They are finally irreconcilable.

The first answer is that the vital thing in Christianity is the shaping of the life of the Christian in accordance with the teaching of Christ. Grasp the spirit of Christ's own teaching, interpret life as He interpreted it, and live out this interpretation of life as completely as you can, imitating Him—the more you are a Christian.

The other answer is that the vital thing about Christianity is to regard the mission and the life of Christ as an organic part of a divine plan for the salvation and redemption of man. It is necessary that the person of Christ should be viewed in relation to God and the work of Christ as an entirely unique revelation and expression of God's will. Now the work of Christ culminated in His death. The cross is therefore the symbol of what is most vital in Christianity. In showing

According to this second answer, what is vital to Christianity is an acceptance of the two cardinal doctrines of the incarnation and the atonement. Only if these doctrines are accepted is it possible to interpret life in the essentially Christian way and to live out this interpretation.

At first sight, these answers seem to carry us back to the difference between practice and belief. But Professor ROYCE denies that they do this. The believer in the incarnation has no occasion, he says, to charge his opponent with degrading Christ to the level of a mere teacher of morals, and Christianity to a mere practice of good works. Nor has the man who accepts the sayings of Christ, and seeks to conform his life to them, any right to say that his opponent makes true religion depend upon the acceptance of certain metaphysical opinions regarding the superhuman nature of Christ. No; the opposition between these two views regarding what is vital in Christianity is an opposition that appears on the highest levels of the religious consciousness. Both view Christianity as a faith which gives sense to life, and also as a mode of life which is centred about a faith. Yet the two positions are opposed and irreconcilable. You may believe in the teaching of Christ and endeavour to conform to it, and you may also believe that He gave His life as a ransom for sin and uncleanness. But the question is, Which of these two views is vital to Christianity? They are not both vital. Christianity is essentially either a religion of redemption in the sense in which tradition has defined redemption, or else it is simply that religion of the love of God and the love of man in which the sayings and the parables so richly illustrate.

Which of these things does Professor ROYCE himself believe to be essential? If Professor ROYCE were a theologian, we should probably expect him to say that Christianity is essentially a religion of redemption. But he is a philosopher. Nevertheless Professor ROYCE believes that Christianity is a religion of redemption.

'As a student of philosophy,' he says, 'coming in no partisan spirit, I must insist that this reduction of what is vital in Christianity to the so-called pure Gospel of Christ, as He preached it and as it is recorded in the body of the presumably authentic sayings and parables, is profoundly unsatisfactory.' He gives two reasons. For one thing, he says, Christ can hardly be supposed to have regarded His sayings as containing the whole of His message, or as embodying the whole of His mission. For, if He had so viewed the matter, the Messianic tragedy in which His life-work culminated would have been needless and unintelligible. For the rest, the doctrine that He taught is manifestly incomplete. It ever looks beyond itself for its completion.

Well, we are making progress. We have now reached this definite conclusion, that Christianity is a redemptive religion. Or, to use the words which Professor ROYCE himself uses at this stage, 'What is most vital to Christianity is contained in whatever is essential and permanent about the doctrines of the incarnation and the atonement.' Is this the end, then? No, the end is not yet.

For, you observe, Professor ROYCE does not say that what is most vital to Christianity consists in the doctrines of the incarnation and the atonement. He says that what is most vital to Christianity is contained in *whatever is essential and permanent* about the doctrines of the incarnation and the atonement. Now Professor ROYCE does not accept the doctrines of the incarnation and the atonement as they have been handed down from the beginning. What is essential and permanent in them is not the same to him as it has been to the Church. To put the difference into a sentence, Professor ROYCE does not believe in miracle.

How, then, does he understand the doctrine of the incarnation? He believes that it is not necessary to look upon the incarnation and the atonement as having been accomplished at a particular

time in the history of the world, or in the case of a particular person. He says that they ought to be viewed as timeless facts which never merely happened, but which in every age determine anew the relation of the faithful to God. And he holds, besides, that this view has been in existence, though not the prevailing view, throughout the history of the Church. Some of the mediæval mystics, for example, 'fully believing in their own view of their faith, and innocent of any modern doubts about miracles, were accustomed in their tracts and sermons always and directly to interpret every part of the gospel narrative, including the miracles, as the expression of a vast and timeless whole of spiritual facts, whereof the narratives are merely symbols.' He takes Meister ECKHART by way of example.

ECKHART begins as follows a sermon on the text, 'Who is he that is born king of the Jews?' (Mt 2<sup>2</sup>): 'Mark you,' he says, 'mark you concerning this birth, where it takes place. I say, as I have often said: This eternal birth takes place in the soul, and takes place there precisely as it takes place in the eternal world,—no more, no less. This birth happens in the essence, in the very foundation of the soul.'

Again, ECKHART expounds in a sermon the statement that 'Christ came in the fulness of time'; that is, as people usually and literally interpret the matter, Christ came when the human race was historically prepared for His coming. But, says Professor ROYCE, Eckhart is careless concerning this historical and literal interpretation of the passage in question, although he doubtless also believes it. For him the true meaning of the passage is wholly spiritual. When, he asks in substance, is the day fulfilled? At the end of the day. When is a task fulfilled? When the task is over. When, therefore, is the fulness of time reached? Whenever a man is in his soul ready to be done with time; that is, when in contemplation he dwells only upon and in the eternal. Then alone, when the soul forgets time, and dwells upon God who

is above time, then, and then only, does Christ really come.

Now at this point one is compelled to ask the question, Why cannot Professor ROYCE do as Meister ECKHART does? ECKHART believes in the timelessness of the incarnation and the atonement. So does Professor ROYCE. But ECKHART believes also, and first of all, that the incarnation and the atonement were first accomplished in the person of Christ and in a definite moment of time. It is that definite moment that gives it its timeless value and even its possibility for him. Why does not Professor ROYCE believe that the Word was made flesh and dwelt among us in the person of Jesus Christ, who then, when the literal time came, suffered for us, the Just for the unjust? Professor ROYCE cannot believe because he is a philosopher.

For it is not science, as we have so long and so awkwardly held, that says miracles are impossible; it is philosophy. Professor ROYCE is an idealist. He is an idealist of a peculiar quality. He believes that God is identical with the universe. So identical, that is to say, that we cannot even in thought separate the one from the other. In his own words, and they are words that are not without audacity: 'Like the Logos of the Fourth Gospel, this entire world is not only with God, but is God.'

There is no place for miracle, then. The distinction between the natural and the supernatural is abolished. All that is natural is supernatural, and all that is supernatural is natural. And so the incarnation takes place whenever any soul, be it the soul of Jesus or the soul of John, recognizes this present God and responds to the peace of His presence. And as for the atonement—the atonement depends upon the evil that is in the world.

The atonement depends upon the evil that is in the world? But how can there be evil in a world which is simply the embodiment of the life of God?

Professor ROYCE's answer is that the evil is there deliberately, as part of the Divine purpose. There is evil in the world in order that there may be suffering in the world. And there is suffering in the world in order that there may be atonement.

For it is only through atonement, through the sacrifice of self for others, that the incarnation can become complete, and the soul of man, of any man, Jesus or John, can enjoy the eternal relation of the soul to God.

Professor ROYCE sums up the whole matter in two theses: 'First, God wins perfection through expressing Himself in a finite life and triumphing over and through its very finitude. And secondly, Our sorrow is God's sorrow. God means to express Himself by winning us through the very triumph over evil to unity with the perfect life: and therefore our fulfilment, like our existence, is due to the sorrow and the triumph of God Himself. These two theses express, I believe, what is vital in Christianity.'

## The Attitude of the Outspread Hands ('Orante') in Early Christian Literature and Art.

BY DR. D. PLOOIJ, TIEL, HOLLAND.

IN the Dutch *Theologisch Tijdschrift* of September 1911, I have printed an article on the attitude of the 'Orante' in the Odes of Solomon. Asked to give my argument in English for scholars who do not read Dutch, I do so readily, especially as I have now an opportunity of treating the subject in full, and to correct some ambiguous expressions.

For me it is beyond doubt that Dr. Bernard, in his article on the Odes,<sup>1</sup> has shown the right way for explaining the Odes in calling them 'hymns of the baptized.' Some of his arguments may have been too weak, so as to make his position more uncertain than needed,—in the main point continued and careful study undoubtedly decides in favour of his hypothesis, as many new parallels prove. Of course, the enigma of the Odes is not yet solved with this, but the right way is shown, and that is the main point.

Dr. Bernard, however, seems not to have noticed a detail which, in my opinion, confirms his thesis so far as to prove positively *at least* that the Odes as we read them now in the Harrisian collection have been in *baptismal liturgical* use. I have in mind Ode 27 and Ode 42<sup>1-3</sup>. The translation of these verses as given by Dr. Harris in his second edition of the Odes (p. 127 and p. 139) runs as follows:—

Ode 27.—(1) I stretched out my hands, and sanctified my Lord: (2) for the extension

of my hands is His sign: (3) and my expansion is the upright tree (*or* cross).

Ode 42.—(1) I stretched out my hands, and approached my Lord: (2) for the stretching of my hands is His sign: (3) my expansion is the outspread tree which was set up on the way of the Righteous one.

The text of these verses is not in order, and, even after the emendations and corrections proposed by several scholars, there remain uncertainties, which I will not try here to remove, but the main point is quite clear and certain: the stretching out of the hands is a symbolic act signifying the cross of Christ, and in this act a confession of the Lord is expressed.

Now, Zahn already has pointed out the liturgical character of these verses. He says: 'Sie sind eine liturgische Formel von ausgesprochen christlichem Charakter, mit welcher der Sänger sich zu gottesdienstlichem Gebet anschickt.'<sup>2</sup> The liturgical character is certain, but that the act in itself is a prayer-act, as Zahn says, cannot be inferred from the verses quoted. The Odes mention the attitude of the outstretched hands in other places. Of these only 37<sup>1</sup> may be called a prayer: (1) I stretched out my hands to my Lord: and to the Most High I raised my voice, (2) And I spake with the lips of my heart, and He heard me, etc. But neither in 21<sup>1</sup>, nor in 35<sup>8</sup>, where the same attitude

<sup>1</sup> *Journ. of Theol. Studies*, October 1910, pp. 1-30.

<sup>2</sup> *Neue kirchliche Zeitschr.* 1910, S. 694 f.

is mentioned, is there any trace that it is intended as an act accompanying a prayer.

The symbolic meaning of the prayer-act with outstretched hands is well known in ancient Christianity. Justin sees the cross in the outstretched hands of Moses when praying for the people during the battle against Amalek.<sup>1</sup> And this interpretation becomes traditional in ancient Christian exegesis.<sup>2</sup> Tertullian, in his treatise on prayer, says that Christians when praying raise their hands only moderately in harmony with the humility which suits us. And, says he, we do not only raise our hands, but we expand them too, symbolizing the passion of the Lord, and so we make in our prayer a confession of Christ.<sup>3</sup> Yea, the whole creation prays: when the birds rise to heaven, they expand the cross of their wings just as we expand our hands.<sup>4</sup> How real this thought was in early Christianity may be seen from Eusebius' narration of the persecutions in Palestine, where a young man, not yet twenty years of age, freed from his chains standing upright in the arena, spread out his hands in the form of a cross, and so remained absorbed in prayer while the wild beasts approached him.<sup>5</sup> So in this act confession of Christ in the midst of the enemies, and prayer are combined.

How widely this symbolic act spread over all Christendom is obvious, e.g., from the fact that also in gnostic circles the symbolism was common. From Schmidt, *Kopt. Gnost. Schriften*, p. 336, Dr. Harris quotes: 'Die Ausbreitung seiner Hände ist die Offenbarung des Kreuzes.'

The quoted instances may suffice. They prove sufficiently that the symbolism of the cross in the outspread hands was common in early Christianity. The oldest instance, we may add, is from the Gospels. In Jn 21<sup>18a</sup>, the Saviour having restored Peter in his pastoral office, says: 'When thou wast young, thou girdest thyself . . . but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.' And the Evangelist adds emphatically: 'This spake he, signifying by what death he should glorify God.'

So far the question may be esteemed to be beyond discussion. But hitherto prayer and

symbolism of the cross have been identified too much, and this symbolism is believed to be only an accidental more or less arbitrary interpretation of the prayer-act, as if this attitude of prayer would be especially Christian even without this symbolism. But this supposition is erroneous: this attitude in prayer is not peculiar to Christianity. Von Sybel<sup>6</sup> already has laid stress on this, and has pointed out that the pagan prayer gesture was the same which Tertullian demands from his fellow-Christians. When Wilpert<sup>7</sup> explains Tertullian, *De Or.* c. 13, that Tertullian means to say: 'Hierdurch unterscheidet sich der betende Christ von dem betenden Heiden, welcher die Hände "nur erhebt" ohne sie "auszubreiten,"' he comes in conflict with what we know of the pagan attitude in prayer.

From what has been said, it follows that the symbolism of the cross as we find it in the Christian prayer-act is not necessarily expressed by it, but *secondarily combined with it*. In the Odes, however, we find the same attitude as is used in prayer and reproduced in ancient Christian art as 'orante,' but separated from any prayer, as an independent act denoting the cross of the Lord. So we have to look for an explanation independent of the interpretation as symbolic prayer-act.

Tertullian, in the quoted passage, says explicitly that in the attitude of the outspread hands as used in prayer, lies a symbolism of a confession of Christ and His cross; Ode 27 and 42<sup>1-3</sup> show a liturgical character; Tert. *De Bapt.* c. 19: *passio domini in qua tingimur*, and Barnabas, c. 11<sup>8</sup>: αἰσθάνεσθε πῶς τὸ ὕδωρ καὶ τὸν σταυρὸν ἐπὶ τὸ αὐτὸ ὄρισειν, τοῦτο γὰρ λέγει· Μακάριοι οἱ ἐπὶ τὸν σταυρὸν ἐλπίσαντες κατέβησαν εἰς τὸ ὕδωρ, prove that between cross and baptism there was a very close connexion,—so these observations combined show us the way to find an explanation. We have to look for it in the old liturgies, especially of the Eastern, more or less heretic and schismatic, Churches, for only there can we hope to find traces of a custom which in the Western Church became quite extinct.<sup>8</sup> Anyhow, the symbolism of the cross in the out-

<sup>6</sup> *Christliche Antike*, Marburg, 1906, i. S. 257f.

<sup>7</sup> *Die Malereien der Katakomben Roms*, Tekstband. Freiburg, 1903, Bd. i. S. 115.

<sup>8</sup> Cf. H. Usener, *Das Weihnachtsfest*, kap. i.-iii. 2<sup>e</sup> aufl., Bonn, 1911, S. 14. He points out there that schismatic Churches, which separate themselves from the great Church, preserve for the greatest part the conditions which existed in the time of the separation.

<sup>1</sup> *Dial. c. Tryph.* c. 90; cf. Barnabas, c. 12.

<sup>2</sup> Cf., e.g., Greg. Nyss. *Orat. Pasch.* i.

<sup>3</sup> Tert. *De Orat.* c. 13; c. 11.

<sup>4</sup> *Ibid.* c. 24; cf. *De Bapt.* c. 20.

<sup>5</sup> Eus. *H.E.* viii. 7.

spread hands must be very old. The 'orante' is one of the earliest figures in ancient Christian art. Wilpert, in his *Malereien*, gives 'orantes' already from the beginning of the second century (Taf. 13, the three men in the furnace; Taf. 14, Susanna; Taf. 16, Noah in the ark). In Western liturgy, as far as I know, the attitude as a separate rite is no more to be found; in Eastern rites, it is rather rare, and in most cases hardly recognizable, yet in one it is left quite intact.

Conybeare, in his *Rituale Armenorum* (Oxford; Clarendon Press, 1905), may lead the way. He gives (p. 86 ff.) the ancient baptismal liturgy of the Armenian Church. Of that liturgy Cod. B. gives a rubric, diverging in its text from that of all other codices, which, in Conybeare's translation (p. 92, note a), runs as follows: 'Next, the priest orders the catechumen to turn to the west, and stretch his hand straight out in the same direction, as if thrusting backwards the gloomy darkness. And he bids him spit three times on Satan, that is to deny him, and he adjures him thrice, saying: Dost thou renounce Satan and all his deceitfulness, and his wiles, and his paths, and his angels? The priest questions him thrice, and each time the catechumen shall say: I renounce, and withal spits upon Satan. Then he turns the catechumen to the east, and bids him raise his eyes to heaven, and *stretch out his hands confessing the Godhead of the Holy Trinity*, saying thrice as follows: Dost thou believe in the Holy Trinity?'

From what I have said of the symbolism of the cross in the outstretched hands, it is clear that in this rubric the confessional act is retained but is no more understood; for not Christ, but the all-holy Trinity is confessed here. To give an example of baptismal liturgy where the original form of confessing Christ has been altered so much as to be almost quite indiscernible, I quote the Greek baptismal rite printed by Conybeare from the *Euchologion Barberini*.<sup>1</sup> There the renunciatio diaboli and the confessio Christi are prescribed as follows: Καὶ μετὰ τὸ Ἀμὴν ἀποδυνόμενον καὶ ὑπολυνόμενον τοῦ βαπτιζομένου ἀποστρέφει αὐτὸν ὁ ἱερεὺς ἐπὶ δυσμᾶς, ἀνῶ τὰς χεῖρας ἔχοντα καὶ λέγει γ'. Ἀποτάσσομαι τῷ Σατανᾷ κ.τ.έ. . . Καὶ στρέφει αὐτὸν ἐπὶ ἀνατολᾶς κάτω τὰς χεῖρας ἔχοντα καὶ λέγει αὐτῷ γ'. Καὶ συντάσσομαι τῷ Χριστῷ καὶ πιστεύω εἰς ἓνα θεὸν πατέρα παντοκράτορα καὶ τὰ ἑξῆς.<sup>2</sup> Looking attentively we

make here two remarks: first, that the act of raising the hands and stretching them out has become wholly meaningless; secondly, in the confessional formula the confession of *Christ* is retained even in combination with the trinitarian confession which follows.

The last is the case, too, in the Coptic ritual, which we will now quote. It will be seen that this ritual gives a full and clear description of the baptismal confessional act expressed in the symbolic stretching out of the hands. Assemanus gives the text in his *Codex Liturgicus* (tom. i. p. 157 ff.) as follows: 'Deinde (viz. after the prayer accompanying the laying hands upon the catechumens) denudetur baptizandus et manus erectas in formam crucis teneat et accedens diaconus manum ejus dexteram attollat et abrenunciet diabolo facie ad occidentem conversa, etc. . . Abrenuncio tibi Satana, etc.'<sup>3</sup>

'Tum diaconus illum ad orientem vertat et manibus ejus erectis dicat confessionem quae sequitur: Confiteor te Christe Deus noster et omnes leges tuas et omnem religionem tuam vivificam et omnia opera tua quae vitam impertiuntur. Deinde suggerat illi fidem et dicat hoc modo: Credo in unum deum, Patrem omnipotentem, et unigenitum Filium Jesum Christum Dominum nostrum, et Spiritum Sanctum vivificantem, carnis resurrectionem et in unam catholicam apostolicam sanctamque illius ecclesiam. Amen.'

I reprint this confessional rubric in full, because quite clearly may be seen from it the juxtaposition of the older and younger form of confession. Of course, in harmony with the confessional attitude of the outstretched hands is only the confession of Christ, just as it is found in the Barberini text of the Greek ritual. In this ritual, as in the Coptic, the trinitarian confession is *added* to the confession of Christ. In the Armenian ritual, as given by Cod. B., the stretching out of the hands has been

<sup>3</sup> That not only in confessing Christ, but also in renouncing Satan, the catechumen stands in the symbolic attitude is explained by the exorcistic power of the cross. My friend Dr. Wensinck has drawn my attention to a passage in *Afrakhat* (ed. Plerisot), vol. i. col. 960, where it is said that Jesus conquered the Satan *by the sign of His cross*. More near lies what we read in the Arabic Canones Hippolyti in the exorcismal rite before baptism: 'Manus super eos expandat orans ut malignum spiritum ab omnibus membris eorum expellat.' One example more (Wilson, *The Gelasian Sacramentary*, Oxford, 1894, p. 481): 'Per hoc signum sanctae crucis frontibus eorum quod nos damus, tu maledicte diabole numquam audeas violare.'

<sup>1</sup> *Loc. cit.* p. 389 ff.

<sup>2</sup> *Loc. cit.* p. 395 f.

retained, but for the confession of Christ has been substituted the trinitarian confession; or rather the former has been omitted after having been combined with the latter. But in this way the confessional attitude became unintelligible, and has been blotted out in all other manuscripts. In the notes to this page I give further examples of the same rite which I have been able to find.<sup>1</sup> It will be seen from them that we do not find the confession of Christ and the corresponding attitude as

<sup>1</sup> A. Baumstark gives in *Oriens Christianus*, i. Rom. 1901, 'Eine ägyptische Mess- und Tauf liturge des 6 Jahrh.' (S. 35 ff.), where we read: 'Atque postea renuntiant ac si quis adultus fuerit pro semet ipso dicat et si minor (natu) fuerit qui eum praesentaverit pro eo dicat cum versus orientem prospiciant et manus suas dexteras sursum elevent et dicant: Renuntio tibi, satana et omnibus angelis tuis. Atque item *elevatis ambabus manibus suis* versus orientem se convertant et ita *confiteantur* dicentes: confiteor te pater omnipotens et filium tuum unicum Jesum Christum et spiritum tuum sanctum.'

Of the Æthiopic Church the baptismal rite of renunciation and confession is related by Ludolf, *Historia Aethiopica*, iii. 6. 31 (quoted by Trumpp, *Das Tauf fest der aeth. Kirche* in the Abh. d. i. Classe d. (Münchener) Akad. d. Wiss. xiv. iii. S. 147 ff.), in following terms: 'Neophyti dextram erigunt et occidentem respicientes Satanam ceu tenebrarum principem (N.B.: an explanation of the direction to the West, which with the corresponding direction to the East in the confessio Christi returns in all baptismal rites) abjurant. Mox orientem versus tanquam ad justitiae solem (N.B.) conversi *erectis alte dextris veluti sacramento Christo et praeeunte presbytero symbolum fidei Christianae profitentur.*'

The official rite of the baptismal rite as translated and printed by Trumpp, *loc. cit.* S. 175, runs: 'Darauf soll sich ihr Antlitz (d. h. des Priesters?) gegen Osten wenden und du ziehest die Kleider der Täuflinge aus und erhebst ihre rechte Hand, und sie sollen nach Westen schauen und er spricht (das): ich widersage dir Satan usw. . . . Darauf wendest du ihr Angesicht gegen Osten und hebst ihre Hände in die Höhe, und sprichst ihnen vor: 'Ich glaube an dich Christus meinen Gott und an all deine Engel und an all dein lebendigmachendes Werk, das das ewige Leben gibt' (cf. the Coptic confession of Christ).

In the ritual of baptism and marriage by Jacob of Edessa (translated by Kayser in *Die Kanones Jakob von Edessa*, Leipzig, 1896, S. 121), we read: 'Dann wenden sie sich nach Osten und ergeben sich Christo.'

Dionys. Areop., *De Eccl. Hier.* c. 3, has: *μετάγει πρὸς ἔω καὶ πρὸς οὐρανὸν ἀναθλέψαντα καὶ τὰς χεῖρας ἀναρτέλναντα κελεῖν συντάσσει τῷ Χριστῷ.*

Cyr. Hier. reminds his neophytes (*Cat. Myst.* i. 2) how they were ordered to turn to the West and to stretch out the hands and to renounce Satan as if he were present.

Dr. Bernard reminds me of Jerome, in *Amos*, vi. 14: 'Unde et in mysteriis primum renuntiamus ei qui in occidente est nobisque moritur cum peccatis et sic versi ad Orientem pactum inimus cum Sole justitiae et ei servituros nos esse promissimus' (Migne, *P.L.* 25, col. 1068).

clearly as in the Coptic liturgy, but the testimonies are so frequent that it is undoubtedly clear that in the Eastern Church it was in frequent use. In some rituals the confession of Christ was dropped, in others the confessional attitude more or less modified, but from all it is quite clear that confession and attitude go together.

It may be remarked that only Eastern rituals have retained confession and attitude. But that before East and West went their own ways the whole Church practised the rite, may be inferred from the words of Tertullian and Barnabas which have been quoted above. At all events, the testimonies are quite sufficient to prove that Dr. Bernard's hypothesis on the character of the Odes of Solomon is very strongly affirmed by Ode 27 and 42<sup>1-3</sup>. It is evident that the separate act of the outspread hands is a peculiar baptismal rite. It is possible that Ode 27 and 42<sup>1-3</sup> have been added to the corpus of the Odes, which in that case needed not to be written as baptismal hymns, but could only have been used as such. This supposition seems, however, very improbable, especially as neither in Ode 21<sup>1</sup> nor 35<sup>8</sup> is there any mention of prayer.

The reason why the rite became obsolete and forgotten is obvious. For ancient Christianity baptism was a confession of Christ. Therefore in apostolical and post-apostolical times we hear of a baptism simply 'unto the name of Christ,'<sup>2</sup> and Paul speaks of baptism 'unto the death of Christ,' which, as we will see, brings us for the explanation of the 'orante' rite *in medias res*. To this baptism corresponds the symbolical act of stretching out the hands. But when the trinitarian confession takes the place of the more simple confession of Christ, the symbolic act becomes meaningless, is altered and forgotten, a process which may be seen going on in the various forms which we have quoted.<sup>3</sup>

We ask, however, what was the origin and rationale of such baptism and baptismal symbol? In answer to this question, the Armenian ritual of initiation of a monk gives a nice explanation of the mystical meaning of the rite: 'After this con-

<sup>2</sup> Cf. Usener, *Weihnachtsfest*<sup>2</sup>, S. 162 f.

<sup>3</sup> The same combination of confessio Christi and confessio Trinitatis probably survives in the expression of a prayer in *Test. Dom. Nostr. J. Chr.* ed. Rahmani, p. 125: 'Quoniam tibi vocati sunt servi in nomine Jesu Christi, cum in Trinitate, in nomine Patris et Filii et Spiritus Sancti baptizantur.'

*fessional* testimony and enthusiasm' (so prescribes the liturgy) 'the clergy with one accord raise their hands aloft. . . . *They so imitate the cross and are mystically extended thereon, and nailed upon wings of holy mystery.*'<sup>1</sup> So it is a mystic rite denoting the unification with Christ, with whom the Chris-

<sup>1</sup> Conybeare, *loc. cit.* p. 140.

tian shares the cross and its death, emerging from baptism renewed and regenerated to a new, holy, and blessed life. In this interpretation of the rite I have said more than can as yet be inferred from our text. So I proceed to show that this view is the right one.

(To be concluded.)

## The Great Text Commentary.

### THE GREAT TEXTS OF ISAIAH.

#### ISAIAH XXVIII. 16.

'Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste.'—R. V.

1. THE twenty-eighth chapter of the Book of Isaiah is one of the greatest of his prophecies. It is distinguished by that regal versatility of style which places its author at the head of Hebrew writers. Keen analyses of character, realistic contrasts between sin and judgment, clever retorts and epigrams, rapids of scorn, and 'a spate' of judgment, but for final issue a placid stream of argument banked by sweet parable—such are the literary charms of the chapter, which derives its moral grandeur from the force with which its currents set towards faith and reason, as together the salvation of states, politicians and private men. The style mirrors life about ourselves, and still tastes fresh to thirsty men. The truths are relevant to every day in which luxury and intemperance abound, in which there are eyes too fevered by sin to see beauty in simple purity, and minds so surfeited with knowledge or intoxicated with their own cleverness that they call the maxims of moral reason commonplace, and scorn religious instruction as food for babes.

Some time when the big, black cloud was gathering again on the north, Isaiah raised his voice to the magnates of Jerusalem: 'Lift your heads from your wine-bowls; look north. The sunshine is still on Samaria, and your fellow-drinkers there are revelling in security. But the storm creeps up behind. They shall certainly perish soon; even you cannot help seeing that. Let it scare you, for their sin is yours, and that storm will not exhaust itself on Samaria. Do not think that your clever

policies, alliance with Egypt or the treaty with Assyria herself, shall save you. Men are never saved from death and hell by making covenants with them. Scorners of religion and righteousness, except ye cease being sceptical and drunken, and come back from your diplomacy to faith and reason, ye shall not be saved! This destruction that looms is going to cover the whole earth. So stop your running to and fro across it in search of alliances. *He that believeth shall not make haste.* Stay at home and trust in the God of Zion, for Zion is the one thing that shall survive.'

2. Isaiah's words have a wide application. Short of faith as he exemplified it, there is no possibility for the spirit of man to be free from uneasiness. It is so all along the scale of human endeavour. No power of patience or of hope is his who cannot imagine possibilities of truth outside his own opinions, or trust a justice larger than his private rights. It is here very often that the real test of our faith meets us. If we seek to fit life solely to the conception of our privileges, if in the preaching of our opinions no mystery of higher truth awe us at least into reverence and caution; then, whatever religious creeds we profess, we are not men of faith, but shall surely inherit the bitterness and turmoil that are the portion of unbelievers. If we make it the chief aim of our politics to drive cheap bargains for our trade or to be consistent to party or class interests; if we trim our conscience to popular opinion; if we sell our honesty in business or our love in marriage, that we may be comfortable in the world; then, however firmly we may be established in reputation or in welfare, we have given our spiritual nature a support utterly inadequate to its needs, and we shall never find rest. Sooner or later, a man must

feel the pinch of having cut his life short of the demands of conscience. Only a generous loyalty to her decrees will leave him freedom of heart and room for his arm to swing. Nor will any philosophy, however comprehensive, nor poetic fancy, however elastic, be able without the complement of faith to arrange, to account for, or to console us for, the actual facts of experience. It is only belief in the God of Isaiah, a true and loving God, omnipotent Ruler of our life, that can bring us peace. There was never a sorrow, that did not find explanation in that; never a tired thought, that would not cling to it. There are no interests so scattered or energies so far-reaching that there is not return and rest for them under the shadow of His wings. *He that believeth shall not make haste. Be still,* says a psalm of the same date as Isaiah—*Be still, and know that I am God.*<sup>1</sup>

## I.

## He that believeth.

*'He that believeth shall not make haste.'* Freedom from feverishness is a mark of faith.

1. When we turn to the dealings of God with men, there is one thing that impresses us very deeply. It is the slowness of all God's procedure in guiding and blessing our humanity. God never hurries; He moves with infinite ease. He takes an age to perfect one of His thoughts within us. What we might call the leisureliness of providence is written large on human history. Think of the weary discipline of Israel till they had grasped the mighty truth that God is one; remember how men had to wait for centuries before the world was ready for Christ Jesus; reflect that nineteen centuries have gone, and we seem only to be touching the hem of Christ's garment yet—and you will apprehend the leisureliness of heaven. In all God's dealings with the human race, and in all God's dealings with the human soul, there is purpose, urgency, infinite persistence; but no man will detect hurry there. Let the text illuminate that thought. It is because God believes in man that He refuses to hurry his development. If there were no potentiality in human nature, no promise of a divine ideal at its core, a single season might be enough to ripen it, as it ripens the corn that rustles in the field. There are creatures that dance and die all in one summer's evening; and a

<sup>1</sup> G. A. Smith.

summer's evening is long enough for them. But a thousand evenings are not enough for man, there is such promise in the sorriest life. When we think how long a little child is helpless, absolutely dependent on another's love; when we think of the slow stages of our growth up the steep slope to moral and spiritual manhood; when we remember that every vision that beckons us, and every hope that fires us, and every truth that illuminates and saves us, was won out of the riches of God, through the discipline and the chastisement of ages, we feel that the belief of God in man is wonderful: He hath believed in us, and therefore hath made no haste. We speak a great deal about our faith in God. Never forget God's glorious faith in us.

And when we pass to the earthly life of Jesus, we are arrested by the same procedure there. He was leisurely, just because He trusted men. He did not despair of them when they were backward; He did not reject them because they were slow to learn. When He had chosen a heart, He trained it with infinite patience, and just because He believed in it, He would not hurry. Compare His treatment of Judas with that of Peter. Christ did not believe in the sincerity of Judas. He knew him to be a hypocrite, and a traitor, and 'what thou doest do quickly'—haste! get done with it! But Peter! Christ thoroughly believed in Peter. He saw the possibilities in Peter. He knew that underneath the sand, driven by the wind, there was bed-rock to build a church upon. So Peter was allowed to go out into the night, and to weep bitter tears under the look of Christ. There was no hurry. Let him weep his eyes out. Jesus believed in Peter, and let him alone. And Jesus was scourged and hung upon the cross, and lay in the grave, and rose on the third day, and the hours seemed endless to the fallen disciple, yet never a word of comfort came from his Lord. Then at long last, 'Simon, son of Jonas, lovest thou Me?' 'Yea, Lord, Thou knowest that I love Thee.' The wheels of the chariot of Christ had tarried, just because He trusted that great heart.

The man who believes in himself and in his message is never in a hurry to see results. The army general who cannot trust himself grows feverish for some brilliant deed of arms. But Lord Kitchener will wait and plan and scheme till the whole nation grows restless and impatient; he believes in himself, and he will not make haste. It is always a mark of inferior capacity to be in a feverish hurry to be recognised. No genius ever goes to sleep with the wild hope that to-morrow he may wake up famous. Genius is sublimely

confident and easy; with the touch of God-given power comes sweet assurance.<sup>1</sup>

2. Jesus Christ is the 'sure foundation' of our faith, 'He that believeth' in Christ—he, that is to say, who accepts Christ's interpretation of life—'shall not make haste.'

(1) Christ is the foundation of all *restful knowledge*. He is the foundation of all our knowledge of God, and of all our true knowledge of ourselves, of all our true knowledge of duty, and all our true knowledge of the relations between the present and the future, between man and God. And in His life, the history of His death and resurrection, is the only foundation of any real knowledge of the awful mysteries that lie beyond the grave. He is the Alpha from whom all truth must be deduced, the Omega to which it all leads up. Certitude is in Him. Apart from Him we are but groping amid peradventures. If we *know* anything about God, it is due to Jesus Christ. If we *know* anything about ourselves, it is due to Him. If we *know* anything about what men ought to do, it is because He has done all human duty. And if, into the mist and darkness that wraps the future, there has ever travelled one clear beam of insight, it is because He has died and risen again.

(2) He is the foundation of all *restful love*, and the fixed pattern for all noble and pure living. Otherwise man's notions of what is virtuous and good are much at the mercy of conventional variations of opinion. This class; that community, this generation, that school, all differ in their notions of what is true nobleness and goodness of life. And we are left at the mercy of fluctuating standards unless we take Christ in His recorded life as the one realised ideal of manhood, the pattern of what we ought to be.

(3) The foundation is a *tried* stone. The language of the text, 'a stone of proof,' as it reads in the original, probably means a stone which has been tested and has stood the trial. And because it is thus a tested stone, it therefore is a precious stone. There are two kinds of testing—the testing from the assaults of enemies, and the testing by the building upon it of friends. And both these methods of proof have been applied, and it has stood the test.

Think of all the assaults that have been made from this side and the other against Christ and His gospel. What has become of them all?

<sup>1</sup> G. H. Morrison, *Sun-Rise*, 201.

Travellers tell us how they often see some wandering tribes of savage Arabs trying to move the great stones, for instance, of Baalbec—those wonders of unfinished architecture. But what can a crowd of such people, with all their crowbars and levers, do to the great stone bedded there, where it has been for centuries? They cannot stir it one hair's-breadth. And so, against Jesus Christ and His gospel there has stormed for eighteen hundred years an assaulting crowd, varying in its individuals and its methods of attack, but the same in its purpose, and the same in the fruitlessness of its effort. Century after century they have said, as they are saying to-day, '*Now* the final assault is going to be delivered; it can never stand *this*.' And when the smoke has cleared away there may be a little blackening upon the edge, but there is not a chip off its bulk, and it stands in its bed where it did; and of all the grand preparations for a shattering explosion, nothing is left but a sulphurous smell, and a wreath of smoke, and both are floating away down into the distance.

But there is the other kind of testing. One proves the foundation by building upon it. If the stone be soft, if it be slender, if it be imperfectly bedded, it will crumble, it will shift, it will sink. But this stone has borne all the weight that the world has laid upon it, and borne it up.

A Czar of Russia, in the old days, was mad enough to build a great palace upon the ice-blocks of the Neva. And when the spring came, and the foundations melted, the house, full of delights and luxury, sank beneath the river. We build upon frozen water, and when the thaw comes, what we build sinks and is lost to sight. Instead of love that twines round the creature, and trails, bleeding and bruised, along the ground when the prop is taken away, let us turn our hearts to the warm, close, pure, perfect changeless love of the undying Christ, and we shall build above the fear of change. The dove's nest in the pine-tree falls in ruin when the axe is laid to the root. Let us build our nests in the clefts of the rock, and no hand will ever reach them.<sup>1</sup>

## II.

### Shall not make haste.

The word *make haste* is onomatopoeic, like our word *fuss*, and this is its exact equivalent in meaning.

1. 'He that believeth shall not make haste.' That does not mean that he that believeth shall never be hurried. This matter of haste is not a purely personal matter. We live in a hasting

<sup>1</sup> A. Maclaren.

world—a world full of conditions that we did not make and must accept. We cannot live as if this world were a quiet world. We cannot ignore the rush of life. A man in his office may be a saint, but the most beatific vision he shall ever enjoy will not silence the ting-ting of his telephone bell, or stop the rush of telegrams, or lessen that pile of letters that he finds on his desk every morning of the week.

And it is necessary to distinguish the haste of the text from strenuous speed. Every one who is at all in earnest about things feels the push and the pull to get his life-work done; but a strenuous and resolute forwardness such as that is very different from the spirit of haste. 'Unhasting but unresting' should be the motto on every Christian's coat of arms. It is impossible that a true Christian should be a sluggard. Such new conceptions of life have dawned on him; duty, and service, and the building up of character, are so expanded when God has touched the soul, that as with the stirring music of the trumpet we are called to redeem the time because the days are evil. But the man who hastes never redeems the time. You never redeem anything by hurrying up. And it is of that impatience, so closely akin to fickleness—and an age of hurry is extraordinarily fickle—it is of that impatience which knows no inward quietude, and which robs life of its music and its march, that the prophet is speaking here. He that believeth shall run and not be weary. He that believeth shall press toward the mark. He that believeth—God to his tardy feet has promised to lend the swiftness of the roe. But spite of that—nay, because of that—he that believeth shall not make haste.

2. Isaiah linked this great word about living life quietly with a prophecy concerning the Christ who was to come. Christ has come, and the manner of His life among men, and the spirit of it, we know. He said He came that men might have life. It was life they were missing then. And, strange enough it seems to say it in these pulsating and strenuous days, it is life they are missing now. Jesus understood life completely. He was more human than we are, because He was Divine, and His divinity took hold of all that is essential in humanity. And that was the secret of the quietness of the life of Jesus. It was a life lived for the essential things; it was a life lived not for the present but for the for-ever.

(1) It is *missing the essential things* that turns

life into a rush and a whirl and a selfish struggle. The world is in a mighty hurry, not because its life is so full—though that is the way it always accounts for its haste—but because it is so empty; not because it touches reality at so many points, but because it misses it at all points. The more we hurry the less we live. Life is not to be gauged merely quantitatively. There is a qualitative measurement. The length of life is found by measuring its depth. It goes inward to the core of the soul. It takes its meaning there and carries that meaning out into the eternity of God. The things that really make life are the things out of which haste for ever cheats a man. 'He that believeth shall not make haste,' because his faith shall show him the futility and the needlessness of haste. It shall gird him with the patience and the peace of them that seek the essential things—wealth of soul, strength of character, purity of heart, communion with God—things that impatience cannot seize in a moment and that faith cannot miss if it seeks them. Haste is the product of a low and mistaken view of life. It is the outcome of a vast delusion concerning the things that matter and the things that last. Faith discovers the delusions, and lays hold upon the few great simple things that really count in life's long reckonings—the clean heart, the good conscience, justice, mercy, sympathy, and the service of love.

(2) And, further, the haste of the world is the result of the *short view of life*. The world is in such a desperate hurry because it has no plan, no toil, no aspiration, which the nightfall will not blot out. Look at the pathetic parable of haste written right across the world—the hurried step, the strained face, the life-driven expression with which we are all too familiar. It means that the world is busy with work it will soon have to put down. If a man means to make money, he knows that he has but a few mortal years to make it. The desire of the world is of the days and the years. 'Now or never' is stamped upon its activities and its enterprises. This does not mean that the haste of the world comes because men have an overwhelming sense, or even any sense at all, of the brevity of life. The modern world does not think of such things. But neither does it think of and realize the eternity of life; and it is failing to do this that makes men the prey of haste. Faith in Jesus Christ teaches us that every man must have time to live. He that believeth shall not make haste.

He has eternity for a practical factor. He learns by his faith to live in the eternal now. His faith reveals to him the simple moral content of the present. There is a sense in which faith alone can live for the present, because faith alone has the future. Unbelief has no to-morrow. Worldliness has no time to live.

We often say, 'I wish I had more time,' meaning, of course, that we wish we could dispose of the hours of the day more in accordance with our personal desires. But our real need in life is not more time but more eternity. Instead of saying, 'Now or never,' Christ teaches to say, 'Now and for ever.' He that believeth shall find the eternal meaning and the eternal issues of these fleeting hours. He shall know that he has time in which to do his best because the highest faith of his soul, the deepest desire of his heart, the most real significance of his daily toil, goes on for ever into the eternity of God. He that believeth can live for to-day a life unhampered by the claims of to-morrow because he is living for the for-ever. He shall not be afraid of missing anything really worth having. He shall not clutch with too eager hands at life as it seems to be rushing past him, for his faith shall teach him—the Christ shall teach him—that life is not something that rushes past us and must be grasped at or missed, but something that dwelleth in us, and the true name of it is the peace of God through Jesus Christ the Saviour and the Lover of souls.<sup>1</sup>

### III.

#### He that believeth shall not make haste.

It comes to this when all is said: it is our unbelief, our irreligion, our foolish eagerness for the things that do not matter and do not endure, our foolish blindness to the quiet, everlasting things, whereof each one of us may fashion his life if he will, that make us the easy prey of an anxious, restless, and precipitant world. Would we be delivered from the haste that is about us? Then let us seek first of all and always to be delivered from the haste that is within us.

1. Thus living for essentials, we shall not be in a great hurry to enjoy the pleasures of life. Perhaps the haste to be rich and taste life's pleasures was never so markedly felt as it is now. It is always a difficult thing to wait. David was never more saintly in his life than just when he waited patiently for God. But to-day, when the means of enjoyment are so multiplied and the music of the world is doubly sweet, the monotony of duty has become doubly irksome. We nourish a certain rebellion at our lot, a craving for immediate satisfaction; a bitter willingness to forget the morrow if only we can snatch some pleasure now;

<sup>1</sup> P. C. Ainsworth.

and to all men and women who are tempted so—and multitudes are tempted so to-day—comes the stern word of the eternal God, 'He that believeth shall not make haste.' The modern catechism asks, 'What is man's chief end?' and the answer it gives is, 'Man's chief end is to enjoy life.' But the older catechism was wiser when it answered, 'Man's chief end is to enjoy God,' and God can be enjoyed only in the sphere of duty and along the line of work. Outside of that, the presence of God is lost, and the cup is always bitter when that is lost. However grey and cheerless duty may be, a man must trample down his moods and do it. Then, in God's time, far sooner than we dream, the richest joys will reach us unexpectedly, and life will unfold itself, out of the mists, into a thing of beauty and a joy for ever.

2. We shall not be in a hurry to see results. The Christian life is an ascent. It does not lend itself to wild rushes and brilliant spurts. It is an upward climb, difficult and arduous. The task that confronts the Christian can be mastered by patience, and by patience only. The Christian suspects the path that is too smooth, and the cause that goes too swimmingly. He begins to ask himself whether the speed at which he is travelling does not prove that the road is descending rather than rising; or else that he is speeding along some dead level, and wasting his years on the same altitude. He knows that really to lift life demands the fullest force of soul; that the road he ought to travel 'winds uphill all the way.' The man of faith stands committed to a life which is an ascent, and suspects any other. 'He that believeth shall not make haste.'

'The Church was, in fact, anxious to establish prematurely a world-wide Theocracy, and fancied that she saw the means of doing this through an alliance with a world which now professed friendship instead of hostility. She was mistaken in thinking that any form of Theocracy, such as this alliance would establish, could be the Kingdom which Christ had intended to set up. . . . Had she remembered and realized the full import of His saying, "My kingdom is not of this world"; had she been mindful of the stern test which He always laid down for discipleship; had she regarded the method which He Himself consistently pursued, the course of her history would have been very different, and the foundations of Christianity would have been more securely, though far more slowly, laid. "He that believeth shall not make haste"—the haste of the Church was a measure of the imperfection of her faith.'<sup>1</sup>

<sup>1</sup> Hobhouse, *The Church and the World in Idea and in History*, 163-4.

It was a great idea of Nathaniel Hawthorne's to represent the modern pilgrim's progress to the celestial city as taken in a railway train and in a saloon carriage, luxuriously upholstered, so that the irritating discomforts and delays that beset the pilgrimage of Christians might be henceforth rendered impossible. But Hawthorne, before he has finished, lets us see what a fantasy it all is, and how stern an actual reality the pilgrimage remains. It is still a pilgrimage to be plodded on foot, 'o'er moor and fen, o'er crag and torrent.' Life is still, with all our science and philosophy, a business that demands hard thinking and deep feeling. Every true man who gets anywhere worth getting to, pioneers a path through scrub and brushwood, across steep and difficult ground often; clearing a way sometimes inch by inch with stubborn, patient effort.

'The angels upon Jacob's ladder,' says St. Francis of Sales, 'have wings, yet they fly not, but ascend and descend in order from step to step. The soul that rises from sin to devotion is compared to the dawning of the morning, which drives away the darkness not in an instant, but by degrees. The slow cure, says the proverb, is the safe cure. The diseases of the soul, as of the body, come post-haste on horseback, but they go away on foot at a snail's pace. O Philothea, in what danger are they of relapsing who are taken too soon out of the physician's hands!'

Thomas Henry Green said, speaking of life's lessons, 'A great part of the discipline of life arises simply from its slowness. The long years of patient waiting and silent labour . . . these are the tests of that pertinacity of man, which is but a step below heroism.' The last lesson many of us learn is to 'labour and to wait.' An old man, summing up his experiences, said he had known far more instances of men coming too soon to wealth and position than of their coming too late. The little child who hurries out into the garden and pulls up the newly planted bulb to see whether it is growing is no more foolish than the Christian worker who is impatient as to 'results.' It is hard to 'rest in the Lord, and wait patiently for Him.'

3. In all *Christian work*, as in Christian character, we shall not be in a hurry to see results. The all-commanding power and beauty of that dear majestic Figure of Christ lie in His Divine calm. Amid the frenzy and fury of the world, the wild schemes, and universal unrest, He stands alone in His transcendent quiet. Where other world reformers fly from place to place, from land to land, in a very passion of vehemence, He passes

quietly through the villages and towns of one of the smallest of countries; and with only three years in which to do the work the centuries shall not be able to undo, there is no trace of hurry or excitement or agitation. He teaches line upon line, precept upon precept, here a little and there a little, sowing gently in good soil the seed that can never die. There stands the life of faith, the calm, tranquil serenity of a confidence that consists with no illusions but only with clearest and amplest vision of God and man. 'He that believeth shall not make haste.'

It is easy for those who do not know sin, who have not felt its awful, deadening, paralysing power in themselves, to wonder at the slow progress of good. But 'he that believeth' will give way neither to easy optimism nor to despair of good. Not less earnestly, but more patiently, not less hopefully, but more trustfully, will he struggle against the sin which is within him and around him. He knows how real it is, how slow it is to yield to the love of God; but he knows, too, that God has laid a sure foundation in the Incarnation of Jesus Christ, and though the building of the spiritual temple of restored humanity is slow, he does not 'make haste.' It is enough for him to be a fellow-worker with God in the regeneration of man, and to know that God will in His own time hasten His work.<sup>1</sup>

I haste no more.

At dawn or when the day is done,

The sun comes calmly to his place:

I've learned the lesson of the sun.

I haste no more.

For Spring and Autumn earth decrees

The leaves shall bud, the leaves shall fall.

I've learned the lesson of the trees.

I haste no more.

At flood or ebb as it may be,

The ocean answers to the moon:

I've learned the lesson of the sea.

I haste no more.

Whate'er, whoe'er is mine—these must

On God's ways meet me in God's time:

I've learned the lesson, and I trust.<sup>2</sup>

<sup>1</sup> A. L. Moore.

<sup>2</sup> M. J. Savage, *America to England*.

# Dr. Schweitzer on the Interpretation of St. Paul.

BY THE REV. W. MONTGOMERY, B.D.

ON page 363 of *Von Reimarus zu Wrede* (Quest 365), Schweitzer wrote: 'In seeking clues to the eschatology of Jesus, scholars have passed over the eschatology which lies nearest to it, that of Paul.' It has been known for some time past that Schweitzer was himself labouring to supply this omission, and the first part of the work addressed to this end has now appeared, under the title *Geschichte der Paulinischen Forschung*. It is to be completed by *Die Mystik des Apostels Paulus*, which will contain the detailed exposition of the author's own views, but the present work combines so much criticism with the history that the main lines of his thesis are already visible.

It may be briefly stated thus: Paul belongs wholly and solely to primitive eschatological Christianity; with the Hellenization of Christianity he has nothing whatever to do. That process begins, not with him, but after him. According to Schweitzer's presentation of the history of Pauline study, the attribution to Paul of a Hellenizing influence has been its evil genius from first to last. It led F. C. Baur to import an unreal party strife into the very beginnings of Christianity; it led the 'ultra-Tübingen' critics to transfer even the main Epistles to the second century, in order to provide the lapse of time which they rightly saw was necessary for this (assumed) development. It has led astray recent theology after the will-o'-the-wisp of influence from the Greek Mystery-religions.

That any clear evidence of Greek influence—whether through Jewish Hellenism or direct from Greek sources—has been given, any convincing parallel adduced, is roundly denied; and the difficulties of the theory are thus summarized:

'The theory finds itself obliged to assume an unreconciled dualism between Jewish and Greek elements in Paul, and to assert that he never allowed the two systems of thought to mingle, while on the other hand he never became conscious of their disparity; it has to attribute to him a capacity for combining contradictions which allows him to maintain alongside of one another a spiritualistic doctrine of immortality and a crudely materialistic notion of resurrection, without becom-

ing aware of their incompatibility; it is logically forced to the conclusion that he set aside the Jewish eschatology, with its conceptions of judgment and condemnation, in favour of a doctrine of universal blessedness, whereas there is in the Epistles not a single hint pointing in this direction; it is forced, in order to make his statements "Platonic," so to spiritualize them that the natural sense of the words disappears; it must ignore the proved fact that the doctrine of the Spirit, understood in its full compass . . . is most naturally explained as a mere extension of the primitive Christian view; it must meet the objection—which it never can do—that the original apostles never discovered anything of a foreign, Greek character in Paul's views; it must, when confronted with the history of dogma, bend itself with what grace it may to the admission that Paulinism exerted no influence upon the formation of early Greek theology, and cannot therefore have been felt, by the men who had to do with the making of it, to represent a first stage in the Hellenization of Christianity' (p. 66 f.).

Of particularly timely interest are the passages in which he deals with the theory, popularized by the Comparative Study of Religions, that the Pauline teaching on the Sacraments was derived from the Greek Mystery-cults. He emphasizes the paucity of our actual knowledge of these Mysteries, and sternly demands proof in place of facile assertion. In a striking passage he points out how slovenly is the procedure by which even scholars like Dieterich have imported into Paul's statements about baptism in Romans 6 the conception of Rebirth, whereas Paul's conception is that of a Death and Resurrection. This is a more widely different conception than perhaps at first sight appears, since death and resurrection belong to eschatology, and are here thought of by Paul as an anticipatory fulfilment of things to come, whereas 'Rebirth' implies an un-eschatological system of thought in which the individual reckons more or less confidently on a normal duration of life' (169 f.).

Again, in seeking analogies for the Lord's Supper, the students of the Science of Religion

have first made an illegitimate inference within their own domain. They have assumed without proof that the mystery-celebrations contained the idea of eating the flesh of the god in order to draw supernatural strength from it. That conception is no doubt proved for certain primitive Nature religions, but it is assumed without proof that it came to the surface again, raised to a higher power, in the Mysteries (153 f.). The parallel in 1 Co 10 is of course not with the Mysteries, but with the regular sacrificial feasts. With this illegitimate inference is further conjoined the false assumption that Paul taught an eating and drinking of the body and blood of the Lord. That is to interpret Paul by the aid of a misunderstanding of John (155).

In general, there has been great looseness of thought as to the conditions under which Paul could have come in contact with these Mysteries. 'So much, however, is certain that Paul cannot have known the Mystery religions in the form in which we know them, because, in this developed state, they did not at that time exist' (150).

For a connected and reasoned statement of Schweitzer's views we must wait for his second volume, but the following points may be gathered from the *obiter dicta* thrown off in the process of exposition and criticism: First, as to the proper method of approaching the study of Pauline theology. 'The most natural method of investigation would have been to begin with the Eschatology, as the most universal element in early Christianity, and then to try to find a path leading from that point to the central doctrines of the new life in union with Christ in His death and resurrection' (42).

As regards the sources of Paul's thought, neither the Old Testament nor the teaching of Jesus are direct sources for Paul, in the sense of supplying the determining factors of his thought (33, 35). His sources were the contemporary Jewish Apocalyptic theology (as represented especially by the Apocalypse of Ezra) and the eschatological theology of the primitive Christian community—which is not simply the teaching of Jesus, because there has entered into it the new and powerful factor of the death and resurrection of Jesus (34). So far from Greek influence being necessary to account for Paul's attitude towards the Law and the Gentiles, 'it was simply by thinking out the primitive Christian doctrine to its logical con-

clusion that Paul arrived at his universalism and theory of freedom from the Law' (65 f.).

As for the Sacraments, the sacramental idea is derived from 'the notion of marking out, or 'sealing,' which plays so large a part in Apocalyptic thought' (189). But we are to note that Paul's own view of redemption is independent of the Sacraments, and might be worked out apart from them. It is rather as if he found them already established, and adapted the form of his own teaching to them (167 ff.).

Among the problems which await, and demand, solution, the author notes the following: 'What was the outline of the events of the End, and what answers were given by the (eschatological) expectation to the elementary questions which could not be avoided? Are there two resurrections, or only one; one judgment, or two? Who are to rise again at the Parousia? Does a judgment take place then? On whom is it held? On what ground is it based? Wherein do reward and punishment consist? What happens to the men of the surviving generation who are not destined to the Messianic kingdom? What is the relation between judgment and election? What is the fate of believers who are elect and baptized, but have fallen from grace by unworthy conduct? Can they lose their final salvation, or are they only excluded from the Messianic kingdom? Does Paul admit a general resurrection? If so, when does it take place? Is it accompanied by a judgment, or do only the elect rise again? Where does the judgment take place at which the elect judge the angels? Only when Pauline eschatology gives an answer to all the "idle" questions of this kind which can be asked, is it really understood and explained' (187). And the Pauline mysticism, doctrine of redemption and attitude to the Sacraments have to be explained on the basis of this eschatology.

That will be the task of the coming work *die Mythik des Apostels Paulus*.

The style of the book is 'older,' less 'intense,' than that of *Von Reimarus*. There is not the same constant coruscation nor quite the same lavishness of metaphor. But for that very reason the metaphors used are all the more effective. Of a theory which, in Schweitzer's opinion, maintains itself by blinking difficulties and dispensing with references, he writes: 'In view of the existing relation of its assets to its liabilities, it

ould have no alternative but to declare itself bankrupt—had it not astutely refrained from keeping any accounts!’ (67). Of the early Tübingen school, and the Dutch radicals, who are led by the common hypothesis of Hellenization to results in other respects opposed: ‘The two wrestlers are chained together; whichever of them throws the other into the water, must drown along with him’ (107). In another case Dr. Schweitzer’s musical studies supply him with a fine image—which embodies moreover a welcome admission. Freely recognizing that familiarity with the Greek language counted for something in the moulding of Paul’s thought, he writes: ‘He

found at his disposal a tone-system in which the modulations necessary to the development of his theme stood ready to his hand’ (171).

And here, to conclude with, is an illuminating comparison with more than a touch of poetry. Pointing out that it is not fair to judge the possibilities of the contemporary Jewish theology from the later Rabbinism—any more than it would be to judge the Reformation from the seventeenth-century Lutheran scholasticism—he says: ‘The picture which the Epigoni draw for us shows only a sun-scorched plain. But this yellow, withered grass was green and fresh once. What did the meadows look like then?’ (38).

## In the Study.

### Virginitus Puerisque.

W his chatty book of Reminiscences, to which he has given the title of *Some Pages of my Life*, Bishop Boyd Carpenter tells this story: ‘Once Mr. Bucke’s subject was St. Paul’s statement, “I am not ashamed of the gospel of Christ.” The heads of his sermon were threaded on the line of “How St. Paul preached the Gospel”: he preached freely; he preached it fully; and so on. When he came to the second head, and wished to describe how St. Paul preached fully, he put in contrast the short sermons which some people desired. “I met a young curate,” said Mr. Bucke—“I met a young curate the other day, who told me that he thought five minutes were long enough for any sermon. *I have no doubt his congregation thought so too.*”’

Five minutes is considered long enough for a children’s sermon, and the question is, Do the children think so too, and do they think so always? There are preachers to children who preach twice five minutes and sometimes more, and the children listen throughout. One of these preachers is the Rev. J. Thomson, M.A., of Argyllshire. Mr. Thomson has won fame as a preacher to children, and recently he published a volume of his sermons, calling it *The Six Gates* (London; 2s. 6d.). Here is an average sermon. Is it too long?

### Our Mother the Worm.

‘I have said . . . to the worm, Thou art my mother.’—JOB 17<sup>14</sup>.

I am sure you will say this is a strange text, and cannot teach us much that will be helpful, but I trust you will be agreeably disappointed, for these words are full of great meanings. We know what they meant on the lips of Job. He was in the depths of despair because of all that he had suffered in body and in mind, and he felt so low and dispirited that he thought he might actually claim relationship with the worms. A worm stood, in his eyes, for all that was despised and worthless and mean, and he had been so afflicted by the hand of God, that he could utter these words of utter humiliation—‘I have said to the worm, Thou art my mother.’ Can we imagine a man lower than this, more abject in his feeling of degradation? We know Job did not mean these words to be understood literally; it was only what we call a figure of speech, to express as clearly as possible how miserable he felt. But what would you say if I were to insist that his words are true in a very real sense, and that you and I, as well as Job, can say to this despised little creature, ‘Thou art my mother’? In one sense we owe our life to our mother; she gave us birth; and in another sense we owe it to the worm we speak of with so much contempt. What I am to try to do now is to show you how true it is that, if it were not

for the worms that move in the earth, we could never live, and if we manage to prove this, then we can repeat these words of Job in a way that even he never dreamed of.

It is true that in all ages, and among every race, the worm has been regarded as the type of all that is low and contemptible. In the Bible this is very clearly seen. If you turn up its many references to the worm, you will always find it speaks of it as a creature to be despised and avoided. What is a serpent but a 'big worm'; and what does the serpent stand for in the Bible? It stands for sin; and, in the awful pictures we have of the place where sin is punished, we find 'the worm that never dies,' as the symbol of the dreadful consequences of sin. Turn where you will in the Word of God, you will not find a good word said about the poor worm, because, in those days, no one realized the good a worm could do.

Now this feeling with regard to worms has prevailed throughout the world down to our own day, but in the year 1881 something happened which changed for ever our low opinion about this creature. And what do you think that was? Why, just the publication of a book devoted to the subject of worms. Who would ever have thought they were worthy of a man's study and of the labour that a book entailed? Yet so it was.

Some of you have heard of that great man of science, Charles Darwin, who has done so much to throw light on the wonderful way in which God works in the making of the world, and of every creature that lives in it. He has done more than any man to increase our wonder at the marvels of growth, and the meaning of it, and to increase our reverence for the God who rules and controls all the processes of the world of Nature. And one of the best things he has done is to show us how God uses the little worm as one of His great instruments for sustaining the life of man on the earth. For forty years Darwin studied these creatures. All that time, with marvellous patience and keen insight, he was watching them, noting their habits and the work they did. He kept them in flower-pots in his home that he might watch them day and night; he got his friends to watch them too, and tell him what they had seen, and he sent to his naturalist friends all over the world requests for information about the habits of the worms in their own countries, in India, America, Australia, and through all Europe. Just think of what a

change in the attitude of men to the worm this signified—the foremost men of science of the time all engaged in studying its habits. Then in 1881 Darwin published his book *Earth-Worms*, and, for the first time, we understood all that we owed to these creatures we had hitherto regarded with contempt. Then we understood that, were it not for them, life would be impossible on the earth, and that Job had given utterance to a great truth when he called the worm his mother. We speak of the earth as the Mother of us all, but the earth could not support a living thing were it not for the worms that break it up, and make it fit to sustain all that lives in it and on it.

Before we come to speak of the work the worm does, let us look for a little at the worm itself. There are hundreds of different kinds of worms, some that live upon other animals, some that live in the water, and some that live in the earth. It is about these last that we are to speak. I do not need to describe the worm. We all know it with its tube-like, glistening brown body, and we know how it bores into the earth, but we may not all know that the worm has feet to help it to creep along. We do not see them without a magnifying glass, but it has no less than eight to each little segment or ring of its body. They are just like hairs, but help it to move along and keep it from slipping back when it is climbing the steep ascents of its home. It has no eyes that we can recognize as such, but its skin is so sensitive that it knows the difference between dark and light. When light strikes on its body it 'feels' the light as we feel when any one touches our skin. This sensitive skin is just like a hand to a blind man. It enables the worms to know where they are and to avoid any danger in their path. They cannot hear, but they make up for it by their keen sense of touch. This is why they disappear into the ground whenever you go near them. They neither see nor hear you, but they feel the slight shaking of the earth as you walk over the ground and know that danger is near. They are said to feel the rain striking the earth, and I have read that blackbirds know this and tap on the ground to deceive the poor worms, who imagine the rain is falling with its nice moisture, and come up and are caught. There is a weird little poem by George Macdonald, whose delightful books every boy and girl ought to read, which explains the way in which he thinks the birds get their worms for food:

What gars ye sing, said the herd laddie,  
 What gars ye sing sae lood?  
 To 'tice them oot o' the yerd, laddie,  
 The worms for my daily food.

An' aye he sang, and better he sang,  
 And the worms creepit in and oot;  
 An' ane he took, an' twa he loot gang,  
 But still he carolled stoot.

I expect the man of science would remind the poet that the worms cannot hear, but science and poetry are two very different things. If worms have no sense of hearing, they have a slight sense of smell, and are guided to their food in some degree by it. This food consists for the most part of leaves and grass, generally decayed, and the remains of insects and grubs. I am sure you have often seen leaves and grass half-buried in the ground, and, when you pulled them up, you found that they had been dragged into a worm-hole for food. But, besides this, the worms actually eat their way through the ground, and, no doubt, take up from the earth they swallow what is good for food. They live in long holes in the ground, and these they form partly by eating the earth, and partly by pushing it aside. They keep the walls from falling together again by lining the sides with fine earth and cementing it together with the slimy substance we find on their bodies. They need moisture for this purpose, and soon die if kept perfectly dry. These holes in which they live are often of considerable depth, sometimes as far down as four feet, and very often at the bottom there will be a wider part filled with leaves and seeds, where the worm sleeps all winter till the iron-bound soil feels the first touch of spring.

Such are the worms in themselves. The next point to consider is—What do they do? What use are they in the earth?

To put it generally, I would say they enable every living thing to grow. Take the case of any plant that grows in the ground. The greater part of its food it takes up by means of its roots which go down into the soil. But suppose that the soil were as dry and hard as a piece of iron, what would happen to the poor plant? Why, it could not draw a single atom of food from the ground, and would die. Now the little worm as it bores its way through the ground breaks it up, lets the refreshing rain get into the soil and so moisten the

roots; it grinds down the earth itself, as we break down food for the little folks, in order that the plant may take it in; it brings down decayed leaves and other matter which acts as manure for the plant; and it throws up to the surface the earth which has passed through its body and which is now rich in material for the nourishment of every green thing. Although they are small, they are very numerous. Darwin tells us that there are over fifty thousand of them to the acre of ground, and that, in the course of a year, these busy little workers will lay about ten tons of fresh soil over every acre. He has further calculated that in the course of ten years they cover the whole surface of the land throughout the globe with a layer of fine mould two inches deep. As he says, 'The plough is one of the most ancient and most valuable of man's inventions; but long before man existed the land was regularly ploughed, and it still continues to be ploughed, by earth-worms.' In other words, if it were not for these worms the earth would be like a piece of iron; so hard that no rain could ever penetrate it; so closely packed that no roots could go down into it, and, even if they could, so dry and dead that no living thing could draw one grain of food from its stony heart.

Are you beginning now to realize how much we owe to these little creatures hidden in the earth? Just think of one or two things that would happen if there were no worms down there. For one thing, there could be no grass, since no seed could ever penetrate the iron soil of itself, and though it were buried in the ground it would be just as helpless, since the ground would be like iron all through. But then, if there were no grass, that would mean no food for the cattle and for every creature that lives on the grass; and since there could thus be no cattle, there would be no meat. But, you might say, we could live without meat of this kind. Then you would have to be called a Vegetarian, one who lives on the plants which grow in the ground, but we have just seen that these are entirely dependent on the worm for their life and growth. There is, of course, corn and wheat; we get our bread from these, and could easily live on bread. Yes; but we have just seen that the grain could no more grow than the grass if there were no worms to prepare food for it. And so all these channels of food would be closed to us. Then think of the birds which we might use for food; if you trace the matter out, you will find that, in the

end, they are dependent on the worms too for their food. A great many of them live on worms, and others on fruit and insects. But there could be no fruit any more than grass. And there could be no flowers, not one bit of beauty would be left in the field, and garden, and wood, for all would die. But that would mean that the insects which feed on the flowers would die too, and so they would be gone in their turn. There could be no honey, because there would be no flowers for the bees. The fish would die in our rivers and all round our coasts, and, finally, there would be no food for any living creature on earth, and all because there were no worms to make the earth fit to support life of any kind.

Surely Job was wiser than he knew when he said to the worm, 'Thou art my mother.' Is there not a very real sense in which this is true? Do we not, under the wise working of God, owe our very life to these humble creatures? Is there not a lesson here for us, in our pride and seeming independence, that on the work of these little instruments of God our life depends? As we see the great trees that wave their heads proudly in the forest, we are to think of the lowly worm working away in its dark chamber in silent faithfulness, making life possible for the giant growth that stands above it. As we see the beauty of flower and fruit, the glory of the rose and the delicate flush of the peach, we are to remember that they owe their beauty, first of all to God, and then to the humble creature He has made which plays so great a part in giving colour and brightness to the world in which we live. As we see the grass that clothes the fields, and the corn that waves in its golden richness through the autumn, we are to look behind to what they stand for as the food of the world, and to give its meed of praise to the little creature we so often crush, unheeding, beneath our feet, without whose labour the fields would be bare and dead.

Let us now sum up what we have been saying about the worm, by emphasizing two plain lessons it teaches us:

First of all, it bears witness to the significance of common things.

We began by pointing out, how for centuries the worm had been regarded as so common and despised a creature as to be beneath the notice of any one, unless it was needed, as Job needed it, as a symbol for abasement. We end up by finding

that this commonplace reptile is one of the most important creatures God has made. What a mistake the world has been making all these years! But how do we know that this is the only mistake that has been made about commonplace things? How do we know that there are no works of God lying at our very feet that might rouse us to worship and adoration if we only understood their place and meaning in the great world of nature? Pliny, in his *Natural History*, says: 'Let not things because they are common enjoy for that the less share of our consideration.' That sounds in itself a very commonplace remark; but it is a profound truth to all students of Nature. But it is true, not merely in the sphere of science, but for all who try to understand the way of God in the world of daily life and experience; and there is no truth we are so apt to forget. Let me tell you a story to show what a wrong point of view the most of us have with regard to so-called common things, whether they be actual works of God or experiences of life.

Some years ago a steamer going from New York to Liverpool was burned on the voyage. A boatload of passengers succeeded in leaving the ship and were saved, and among them was a minister belonging to Dublin. When he returned from his ill-omened voyage he was the hero of the hour, and told his thrilling story far and near with great effect. He used to dwell especially on the signal mark of God's favour and mercy he had received in being picked out from among so many and saved from death. It was a marvellous and special providence that had so cared for him and preserved him. He never told his story without dwelling on this aspect of it, the uncommon mercy of God, as he might have called it. One day he was recounting his strange experience to a company of people, among whom was the great Archbishop Whately. When he came to the end and made the usual remarks about the extraordinary providence that had snatched him from the burning ship and spared his life, Whately turned to him, and said, 'A wonderful occurrence! A great and signal mercy indeed! But I think I can surpass the wonder of it with an incident from my own experience.' Everybody pricked up his ears and listened for the passage in the archbishop's life which should show a yet more marvellously merciful escape than that of this minister from the burning ship. Whately went on in the expressive

manner for which he was celebrated: 'Not three months ago I sailed in the packet from Holyhead to Kingstown'—a pause, while the archbishop took a copious pinch of snuff, and his hearers were on the tiptoe of expectation—'and, by God's mercy, the vessel never caught fire at all. Think of that, my friends!'

You see the moral of such a story as this. The Dublin minister did well to marvel at the goodness of God in saving his life in such a remarkable manner, but Whately did better in reminding him that it is not in the outstanding and remarkable experiences of life alone that we may trace the finger of God, but in the common mercies of our common day. An old writer put it this quaint way: 'When a man was going along the street one day to his wedding, a brick fell from a chimney and struck him on the head; and he was laid dead. And the preacher will say, "It was a strange and mysterious providence." Well, there was another young man on a later day going through that same street on his wedding-day; and a brick did not fall and strike him; was not that event as much a providence as the other?' Of course it was, but, as some one once said, we think that exclamation points are the whole of life, and we notice only the startling things and overlook the commonplaces that reveal the hand of a wise and loving God as clearly as the most amazing incident that ever filled the world with wonder.

Do we seem to be forgetting our humble friend the worm all this time? By no means. What we have just remarked has a direct bearing on all we have been saying about it. It is one of the 'common' things of life, and, as such, has the usual chance of being overlooked. But we are to be wiser than the rest of the world, and seek for the wonders of God's providence even in such things as the world counts common. As the angel told Peter in his vision, there is really nothing common in the world; everything points to the marvellous power and wise and loving providence of our Father in heaven. If He can do such wonders by means of a lowly worm, what may He not do with such creatures as you and me? If we find such a lesson in a little worm, what may we not find elsewhere in the great book of Nature where God has written more fascinating stories than you will find in any book of fairy tales? Like the poet, we too may find:

Tongues in the trees, books in the running  
brooks,  
Sermons in stones, and good in everything.

We are not to go out of our way to find these things that speak so plainly of the power of God; the great lesson for us to learn is that we find them at our very feet. As our mothers have taught us the first lessons of life, so let us go to the little worm, which we need no longer be ashamed to call our mother, and let it teach us the first lesson we are trying to learn just now, the significance of common things.

There is a little poem which teaches so well the other part of this lesson, how these significant things are part of our very life and closer to us than we know, that I must close this point by quoting it:

'Oh! where is the sea?' the fishes cried,  
As they swam the crystal clearness through:  
'We've heard from of old of the ocean's tide,  
And we long to look on the waters blue.  
The wise ones speak of the infinite sea:  
Oh! who can tell us if such there be?'

The lark flew up in the morning bright,  
And sang and balanced on sunny wings:  
And this was its song: 'I see the light,  
I look o'er the world of beautiful things:  
But flying and singing everywhere,  
In vain I have searched to find the air.'

The other lesson I should like to emphasize is the power of small things.

What a frail, soft creature the worm is. How easily you can crush it. How unfit it seems for the work it has to do in the hard, unyielding earth. And yet what a work it does! And we have seen only a very small part of it, after all; but we have surely seen enough to convince us that God can use very small and humble means to reach His great ends in the world. As an eloquent preacher said, 'The world's Ruler defeated Pharaoh with frogs and flies; He humbled Israel with the grasshopper; He smeared the splendour of Herod with worms; on the plains of Russia, He broke the power of Napoleon with a snowflake. God has no need to despatch an archangel; when once He is angry a microbe will do.' In another of his books the same preacher emphasizes this lesson from the point of view of what man can do. He says: 'The modest daisy was sufficient

theme to secure for Burns a place amid the immortals; a single string stretched on a wooden shoe was all that Paganini needed to demonstrate the master minstrel; and a bit of canvas, a few inches square, was ample to testify to all generations that Raphael was the prince of painters.'

One could make a very interesting collection of incidents in history and experience, great in themselves but remarkable for the smallness of the causes which produced them. Pascal, for instance, tells us that had the nose of Cleopatra been shorter than it was, that is, had she been less beautiful, the course of the world's history might have been very different! A little insect choked Pope Adrian to death, and his death brought a change in the whole current of the life of his time. Anacreon, one of the greatest of the lyric poets of Greece, was said to have lost his life by swallowing the skin of a raisin. In such a simple way there was lost to the world one of its great singers and some of its most exquisite music. You will remember, I am sure, many cases where a very small thing was sufficient to hint to some keen, wise brain wonderful possibilities, such as the apple that fell in Newton's garden and gave him the conception of the great law of Gravitation; the shirt waving in front of the fire which is said to have suggested to Stephen Montgolfier the idea of the balloon; the accidental placing of spectacle glasses by a little boy at play, which resulted in the discovery of that wonderful new eye to man, the telescope. And so on, one might go seeing at every turn the great lesson we are trying to learn just now from our friend the worm, the power of small and utterly insignificant things.

A sermon is not of much use unless it has a practical application. What practical point is there here that one might apply to one's small hearers? Surely it is the power, the great, unknown power that dwells even in such as you. The greatest men that ever lived began life just in the same way as you begin it, with the same childish weaknesses and follies, and at an early age probably showed very little signs of future greatness. How are we to know that in our midst we may not have in the person of a little child, perhaps your companion, perhaps yourself, another of the great ones of the earth? We cannot tell; all we know is that from seemingly

weak and insignificant persons and things have come most of the great achievements that have won the admiration of the world.

You think you are but a small boy or girl, and must therefore have a very small part to play in the world around you. Just think of this little incident which happened in New York some years ago.\* Right in the middle of New York harbour there used to lie a great mass of rock, so large indeed that it might almost have been called an island. This rock was a constant source of danger to all passing vessels, and many a one had spoken of removing it, but no one could be found to undertake such a gigantic task. But at length a man of sufficient courage and determination was found who was willing to make the attempt. For months he had men working on the rock boring holes in it far beneath the water and filling them with dynamite cartridges. At last the work was finished and the rock honey-combed with holes, and each hole was connected to the others by means of an electric wire. What was the next step? Away in a room in the heart of New York there was a small company assembled, and on the table in the centre of the room was an electric instrument. Amid an impressive silence a little girl stepped forward and touched an ivory button, and in a moment an electric spark flashed along a wire to that rock in the centre of the harbour. Down below the water there was a noise like muffled thunder, and the next instant there was hurled into the air a vast mass of rock and water, which fell back again with a mighty crash into the sea. The great rock had disappeared for ever, and it was done at a touch from a little girl. How proud she must have been that day, one would think, and how proud you or I would have been if we had been the one chosen to do this striking deed. Ah! but you and I can do greater things than the blowing up of that dangerous rock. There are far more terrible rocks in the very path that we and our brothers and sisters are taking, and there can be no greater work on earth than the removing of these, perilous as they are. You know what I mean; all the temptations and the daily, hourly dangers that beset the path of every one through the world. Do not say you cannot do very much to help another. Remember the little worm and all that it does in its dark and silent home to make the earth fruitful for us all. It might well

be appalled if it knew how much depended on it and its labours, but I am sure it never thinks of that, but just quietly and steadily does the work God has given it to do, and, as we have seen, achieves a great end. Let us all try and do the same; never stopping our work because it does not seem to be very heroic, or very successful, or even very pleasant; but, like the little worm, let us do the task that lies before us, and it may be we will realize in time the great truth that God has need of us all and that His world would be incomplete without us and our work.

If that is so, and I know it is, then we are all of supreme importance in this world of ours, and while this need not make us conceited, it should give us a new self-respect and also a new understanding of our kinship with every living thing on God's earth which is there because God has placed it there for His own divine ends. We are kin with the worm not merely because it is in a very real sense our mother, but also because we are, after all, both of us, part of God's great plan of life, and from this point of view stand somewhat

on the same level. Coleridge must have felt this when he wrote the well-known lines:

He prayeth best who loveth best  
All things both great and small;  
For the dear Lord who loveth us,  
He made and loveth all.

In closing this study of the worm, let us take to heart these other wise words of another poet and another lover of animals small and great—they represent the attitude we ought all to adopt to these humble little creatures to whom we now know we owe so much:

I would not count among my list of friends  
(Though graced with polished manners and fine  
sense,  
Yet wanting sensibility), the man  
Who needlessly sets foot upon a worm.  
An inadvertent step may crush the snail  
That crawls at evening on the public path;  
But he that has humanity, forewarned,  
Will turn aside and let the reptile live.

## The Ordering of the Spiritual Life.

BY THE REV. J. M. E. ROSS, M.A., GOLDERS GREEN.

'Seven times a day do I praise thee.'—Ps 119<sup>164</sup>.

THE Psalmist's habit need not be turned into a rule for every man. The only commandment that we in the New Testament era have on this subject is St. Paul's 'Pray without ceasing.' And to pursue that ideal, which must be a matter of spiritual attitude rather than of spoken words, is better than to follow any hard-and-fast plan of prayers and praises, seven or any other number of times a day. The Moslems have a very instructive legend which tells how Mohammed by divine counsel ordered his faithful people to pray fifty times a day. But when he was taken up to heaven to receive his final instructions for the ordering of the new faith, he met Moses, who said to him, 'Your people will never be able to bear it, for I tried the children of Israel with fifty times a day, and they could not accomplish it.' So Mohammed went back to the Throne of the Highest and asked for some remission. Ten prayers were

taken off the day's demand, and again ten more at his renewed request, and so on until the number of daily prayers was reduced to five. Then Mohammed met Moses again, and told him how things now stood; and Moses said, 'I tried the children of Israel with five, but they could not carry out even that. Return to your Lord and ask for a further remission.' But Mohammed answered, 'I have asked until I am ashamed, and I cannot ask again.' There is much human nature in that story,—human nature of all ages, races, and creeds, which feels a certain tedium in the ordered uplift of the soul to God, and finds it easier to make rules of devotion than to keep them when they are made. We shall agree, being Christians, that 'without ceasing' is a better rule than seven times or five times a day, and a spontaneous flight of the spirit better than a fixed round of devotion. Without ceasing!—so be it then: if we interpret it not in terms of spoken

words but of perpetual aspiration, it sounds an easier rule than the Psalmist's sevenfold utterance. Is it really easier? There may be different opinions as to that.

Nevertheless the fact may be worth thinking about that the Psalmist had a method of his own of conducting and ordering his spiritual life. It is very evident that most if not all of those who have made much out of the traffic between their own souls and the unseen have arranged that high commerce upon some definite plan: perhaps why some of us make so little of it is that we treat it in too haphazard a fashion, having no method at all. The soul might learn a lesson here from its brother the body. Structure of some sort is necessary to growth: the higher the type of growth the more necessary does the underlying structure become. We do not expect achievements from invertebrates: the bones of a growing child are at once the foundation on which the rest of the bodily system is built up, the support to which it clings, and its protection against serious assault upon its more vital portions. Yet this all-important structure must not be too rigid so long as growth is going on: nature leaves even in the bony structure soft cartilaginous parts that do not harden into bone until the growth of the whole is complete: she combines with the solid basis of our physical life a certain amount of elasticity and adaptability. The analogy might help us in the spiritual region. There ought to be some degree of method in our spiritual and devotional life, if we really want it to grow. Yet, in the one realm as in the other, the structure must not be too rigid: otherwise it may harm the very growth it seeks to serve. The Pharisees were abundant in rule and regulation, but their religion became a yoke which free spirits were not able to bear. Monasticism was equally emphatic in matters of order and discipline, but it became a bondage in which liberty faded and died, a prison-house darkened by the shades of accidie. It ought to be possible to hit the happy mean,—to have a plan of ordering our spiritual life which shall deliver it from the casualness which is its bane, without, on the other hand, degenerating into a mechanism or a tyranny.

Two things are very visible in the pages of Christian biography. One is the discontent some good souls have had, who were painfully conscious of the untidiness of their spiritual life and longed

for the power to put into it some sort of method and order. They knew that if they treated their bodies, or their businesses, as they treated their souls, it would go hardly with them. One of the most famous and touching instances is Dr. Samuel Johnson, a constitutionally untidy man, who was always trying and hoping to order his life, especially on its Godward side. 'My resolution, to which I humbly implore the help of God, is to methodise my life;' and he tried to put his resolution into practice by drawing up papers of rules for himself about rising at a certain hour in order to make time for his devotions, about periodical self-examination, about going to church twice and reading the Scriptures 'methodically with such helps as are at hand.' It is something gained merely to have felt this untidiness and shiftlessness of the inward man, and to have had the desire to reduce that untidiness to order. The other thing that is equally manifest in the records of the people of God is this—the comfort and joy they have when they succeed in getting some order, method, and discipline into their lives. This was one of the chief reasons which drew men to the monastic life, and gave it a charm which outweighed for many its dangers and its tyrannies, 'It was a methodism,' Dr. Rainy says, in describing the rise and spread of monasticism,—'a ruled-off way of being good: how dear this is to human hearts a thousand instances have proved.' Take as another instance that same word Methodism, not in its general sense, but in its more special significance. The purpose of John Wesley and his friends in 'The Holy Club' was to make themselves more regular, thorough, and orderly in their performance of their religious and philanthropic duties,—such as prayer, study of Scripture, visitation of prisoners and the poor: it was a characteristic resolution of the little group that they should take communion regularly. It was on account of this emphasis upon order and regularity that a student of Christchurch threw at them the happy nickname of Methodists, and so unconsciously gave a name to what was destined to be one of the largest sections of Christendom. But keeping now to the beginning of the matter, the Holy Club itself, we cannot doubt that a part of its attractiveness was the regular method it established in the affairs of the divine life. There is another accessible illustration in *Grace Abounding*, in the passage where Bunyan pays his tribute of gratitude to the ministry

of Gifford. 'Now, how was my soul led from truth to truth by God,—even from the birth and cradle of the Son of God to His accession and second coming from heaven to judge the world. . . . I mean not one part of the gospel of the Lord Jesus, but I was orderly led into it.' These two words are worth underscoring—*orderly led*. There is an ideal here for preachers and teachers, and there is a gleam of something that all their wiser hearers dimly desire. It is good that, alike on the intellectual and devotional sides of their religious life, men should be led orderly; by orderly leading they are more likely to make ordered progress, and share the joy of those who in their ordered lives confess the beauty of God's peace.

1. It remains to make this practical. Perhaps the first step for any who feel the need of some rule and order in their spiritual life is to draw up some simple regulations for themselves as to the time they can give to prayer and spiritual reading,—how much time and when; and then keep to these regulations with some measure of grave constancy. A man must do this for himself: nobody can do it for him,—even though he may sometimes sigh to have, like his Roman Catholic brother, a 'director' to settle these things from outside his own will. There are various Societies and Fellowships of Bible Reading and of Intercession, but I do not know that they help us much. Only we ourselves can know our lives and our needs, the occupation and proportion of our days. After the assassination of Julius Cæsar, the Roman world reeled for a time into chaos: there was no government and no order; and Cicero wrote to a friend: 'You must be your own Senate yourself.' That is a counsel that applies to the ordering of the untidiness of Mansoul: a man must be—of course with due submission and deference to the Prince of the place—his own Senate himself. But a Senate that is going to govern must be in earnest about governing: it must have some simple laws at least, and it must enforce them. There must be a law of regularity; and a law against hurry; and a law of concentration—'When thou prayest shut the door'; and withal a willingness to try new experiments in prayer and reading that shall take us out of the rut of habit and open to us untrodden pastures. A man should be his own Senate so far at least as to enforce these things upon himself.

2. And yet there is more in this than merely being one's own Senate. The Christian man can scarcely legislate for himself in entire oblivion of the great Church and Kingdom of which he is a member. If he legislates for himself with any completeness, he will legislate for a regular traffic between his own soul and the privileges of the Church, so that some of her broader order and vaster dignity may become a part of his personal life. We are concerned for the moment with the man who is not indifferent to the concerns of the soul, but who believes that he has a spiritual life and wants to make the most of it. His legislation for himself will make him regular at the House of Prayer. It will not allow him to be careless of the Table of Communion. It will ordain that festivals of the Church are to be festivals of the heart as well. It was an unspeakable loss to multitudes of lives that the observance of the Christian Year fell so much out of use in large sections of the Church. Doubtless it is possible to overdo a round of days or seasons, and a multitude of saints' days tends to formality and an empty use of names. But does not one find in the main outline a magnificent training for the thoughts of the individual believer, an 'orderly leading' round the main orbit of the Christian revelation? From the Advent hope to the glorious mystery of the Incarnation; from the Incarnation, by a way that is shadowed with thoughts of sin and of repentance, to the Cross and the Easter triumph; then on to the descent of the Holy Ghost and the full-orbed thought of God; and then, after a long lull in which no great thing seems to happen, a return to the Advent hope and to the prayer, 'Even so come, Lord Jesus.' If we enter individually and prayerfully into this majestic order, it at any rate secures that our minds are in contact at some point of the year with the thoughts that are best worth thinking: there is the opportunity of carrying with us out of this hallowed sequence a regular harvest of knowledge and of joy.

3. There may be room for difference of opinion as to the amount that can be expected from the average busy life in the way of definite ordering on the spiritual side. Probably the minimum on which a healthy spirituality can be nourished is that of a daily and inflexible regularity of spiritual reading and prayer, along with a regular and seasonal entrance into the larger sequence of the Church's privilege and devotion. On that basis

there is plenty of room for us to legislate for ourselves in matters of detail. When one turns back to the book of Christian experience, the impression deepens that legislation of some sort is necessary to success. If we went in quest of the great masters of devotion, Lancelot Andrewes would shine in almost solitary splendour, and his daily prayers were ordered prayers,—moving through the sequence of adoration, confession, supplication, profession of faith, intercession, thanksgiving. There was ordered spirituality indeed,—life and order together as in the beat of eagles' wings. Yet again it must be said that no man's wisdom suffices to lay down rules for another man's life. When we read the paper of rules William Law drew up for himself in his student days, ' . . . to call to mind the presence of God whenever I find myself under temptation to sin, to pray privately thrice a day besides my morning and evening prayers; to spend some time in giving an account of the day, previous to evening prayer . . . ' we need not necessarily accept all his rules: the question that stirs is this—whether our devotional life would not be richer and more victorious if we laid down some simple rules for ourselves and

kept to them. It is not beneath the dignity of the freemen of Christ to make such rules and to obey them. George Herbert has an answer for those who despise living by rule:

What doth not so, but man?  
Houses are built by rule, and commonwealths.  
Entice the trusty sunne, if that you can,  
From his ecliptick line; beckon the skie.  
Who lives by rule, then, keeps good companie.

And he was not the last to learn that lesson from the stars. One remembers Meredith's Lucifer:

Soaring through wider zones that prick'd his scars  
With memory of the old revolt from Awe,  
He reach'd a middle height, and at the stars,  
Which are the brain of heaven, he look'd, and sank.  
Around the ancient track march'd, rank on rank,  
The army of unalterable law.

An ordered spiritual life is the negation and conquest of the soul's revolt. The stars keep their orbits; and they shine. The two things are connected: a lost orbit would mean a lost splendour. Let us discipline ourselves in the high task of living near to God.

## Literature.

### *THE RELIGION OF THE ANCIENT CELTS.*<sup>1</sup>

CANON MACCULLOCH needs no introduction, especially to those of our readers who have made acquaintance with his admirable article 'Celts' and other articles in the *Encyclopædia of Religion and Ethics*. It is only recently, as he points out, that a really scientific study has been made of the ancient Celtic religion, notably in our own country by Sir John Rhŷs. If this scholar has at times, as Canon Macculloch believes, carried the 'mythological' theory too far, he has certainly materially helped to elucidate the difficult problems involved. Our author himself has special qualifications for the work he has undertaken in the present volume, not the least of which has been a long residence in the Isle of Skye, where the *genius loci* and surviving

customs have aided him to realize the spirit of the ancient faith, for the reconstruction of which the materials are lamentably meagre. These materials are enumerated in the Introduction: they consist of more or less reliable statements by classical authors, dedications to gods found within the Romano-Celtic area, figured monuments, coins, symbols, place and personal names, 11th and 12th century Irish manuscripts, the Welsh *Mabinogion*, etc. In the hands of Canon Macculloch surviving folk-customs are made to yield most important conclusions. We can also fall back upon folk-tales, Celtic burial-mounds and other remains.

The earliest form of Celtic religion is found to be a cult of Nature-spirits, and an important point is that the men and the women seem to have had separate cults. The vaguer spirits tended to become gods and goddesses, and 'worshipful' animals to become anthropomorphic divinities. War-gods and culture-divinities emerged till in course of time the pantheon became quite a large

<sup>1</sup> *The Religion of the Ancient Celts*, by J. A. Macculloch, D.D., Hon. Canon of Cumbrae Cathedral. Edinburgh: T. & T. Clark, 1911. Price 10s. net.

one. Most of the divinities seem to have been local in character, although some gained more of a universal character. We know a good deal of the Celtic notions of the other-world, but it is somewhat difficult to arrive at their ethical notions.

The points which we have thus summarized are treated in detail in the various chapters of the book. After a careful examination of rival theories as to origin and racial affinities of the Celts, Canon Macculloch deals with the gods of Gaul and of the Continental Celts, and then surveys minutely the three great divine and heroic cycles of Irish mythology—the Tuatha Dé Danann, Cúchulainn, and the Fians—, and the gods of the Brythons, for which last we can have recourse to the *Mabinogion*, the *Triads*, the *Taliessin*, etc. The cult of the dead forms the subject of an interesting chapter (chap. x.). In most of the usages connected with the latter the dead present a friendly aspect, although occasionally they are popularly connected with evil powers. The same double aspect appears in the cult of river- and well-spirits. The chapter on animal worship is very important, particularly for its account of how animal gods became transformed into mere symbols, and for its examination of traces of totemism. Speaking of the latter, our author cautiously says: ‘Certain things point to its existence among the Celts, or to the existence of conditions out of which totemism was elsewhere developed. These are descent from animals, animal tribes, the sacramental eating of an animal, and exogamy.’ The Celtic cosmogony is succinctly described, instructive parallels with other cosmogonies being adduced. The prevalence, occasion, and purpose of human sacrifice are set forth, and also the place of prayer and of divination in the Celtic ritual. Tabu (Irish *geis*) is shown to have played a very large part in Irish life, and Canon Macculloch concludes that it was probably known also to other branches of the Celts.

Perhaps no subject connected with Celtic religion has been more misunderstood than that of the part played by the Druids. Parrot-like statements, for which there is absolutely no evidence, have been repeated regarding them from age to age. Even their name has been variously interpreted. The time-honoured explanation of Pliny that it is derived from *δρῦς*, ‘an oak,’ is now generally set aside. The interpretation favoured by Canon Macculloch derives it from *δρυ-*, an intensive, and *vids*, from *vid*, ‘to know or see’: the Druid was

‘the very knowing or wise one.’ At the same time, he adds: ‘It is possible, however, that *δρυ-* is connected with the root which gives the word “oak” in Celtic speech—Gaulish *deruo*, Irish *dair*, Welsh *derw*—and that the oak, occupying a place in the cult, was thus brought into relation with the name of the priesthood.’ Our author believes that the Druids were a native Celtic priesthood, and not a pre-Celtic priesthood imposed upon or adopted by the Celts from the people they conquered. Very slender, as Canon Macculloch shows, is the evidence that the Druids were philosophers, or that they cherished esoteric doctrines such as that of the immortality of the soul, and were even advanced in their knowledge of astronomy. The truth is that the profession and practice of magic was much more nearly their domain; as Canon Macculloch says elsewhere, ‘in many respects they were little higher than the shamans of barbaric tribes.’

Very interesting and important are the three closing chapters on the ‘State of the Dead,’ ‘Rebirth and Transmigration,’ and ‘Elysium.’ But we have said enough to indicate the character and plan of the book before us, as well as its claim to the attention of students. Canon Macculloch has produced a work which will at once take rank not only as a first-class authority on ancient Celtic religion, but as a most valuable contribution to the comparative study of religion in general.

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#### HUME BROWN'S SCOTLAND.

The Cambridge University Press has issued a new, enlarged, improved, and very handsome edition of Dr. Hume Brown's *History of Scotland* (three vols., 30s. net; also separately, 10s. 6d. net each). In a prefatory note the author tells us that this edition differs from the original one mainly in being brought down to the present time, but that in all the three volumes certain changes have been introduced which were rendered necessary by later investigations. It is the last chapter that brings the history down to the present time. That chapter gives an account of Scotland during the last half century in regard to three matters, and three only. For Dr. Hume Brown recognizes that that which is distinctive of Scotsmen and Scotland belongs to politics, education, or religion. These three, single or in some degree of combination, have made Scotsmen what they

are, and enabled them to make their impression upon the rest of the world. Of the three the greatest is religion. Even yet Dr. Hume Brown believes that religion is the greatest. It is not, perhaps, the department of life in which he himself is most interested. The fact that he makes it a distinct department of life is evidence of that. But he is a Scotsman, and knows Scotland. His history recognizes the paramount place that religion has occupied in the history of Scotland in the past, and with all the lightness of his touch he makes it quite clear that religion is the strongest force in the development of Scotland still.

He begins his section on religion with the Disruption of 1843. He shows that that event had a determining influence in the sphere of secular politics, and that its results were equally noteworthy on behalf of education. And then he says: 'If we are to look for continuity in the national history during the last half century, it is still in the history of religion as it is exemplified in the fortunes of the different ecclesiastical bodies into which the nation has been divided.'

The history of the last fifty years is, in the judgment of Dr. Hume Brown, a history of the emancipation of thought. He touches on the cases of 'Scotch Sermons,' Robertson Smith, Dr. Marcus Dods, and Dr. A. B. Bruce, and he says: 'The relations of the Church to its original standards have become such that "heresy" is no longer capable of definition, and that "heresy-hunting" is a thing of the past. And the latitude of belief now permitted, alike in the Established Church and in the United Free Church, has gradually effected a revolution in the traditional type of preaching in Scotland. The doctrinal sermons, to which men now middle-aged listened in their youth, are now rarely heard, and the preachers restrict themselves to the enforcement of a spiritual ideal compatible with the new conceptions of the sacred writings. Along with this new type of preaching has come a changed attitude of the clergy regarding their functions in society. In the eighteenth century, Moderatism with its easy creed and supine social conscience was imposed on the Church by the prevailing tone of contemporary thought. The Church is now cast upon another age—an age which regards social reform as its most urgent interest. As in the past, the Church is adapting itself to the spirit of

the time, and its Gospel is no longer restricted to the inculcation of "other-worldliness." Each individual congregation tends to become a social as well as a religious agency, which appeals to the mundane as well as to the religious instincts of its adherents. Thus, during the period that has elapsed since the Disruption, religion in Scotland has undergone a transformation in all that formerly constituted the essentials of every Christian Church, such as is without a parallel since Protestantism displaced Roman Catholicism as the national religion.'

We need not enter into the volumes more fully at present. But there is one thing about them that must not be overlooked—they are admirably illustrated. They are illustrated as fully as the most popular of histories are illustrated, but the quality of the illustrations far surpasses that of the popular history. Photographs form the frontispiece of each volume, and there are more than a hundred full-page engravings in all. The volumes range in size with *The Cambridge Modern History*.

#### PICTURESQUE PARAGUAY.

There is a fine variety of interest in *Picturesque Paraguay* (Kelly; 16s. net). For Mr. Alexander K. Macdonald has written a book with the deliberate purpose of catching the attention of as many different persons as possible, not in order that he may sell his book, but in order that they may emigrate to Paraguay. It is not an emigration agent's book. Certainly not. It is the book of a lover of sport, pioneering, and travel. But this lover of sport, pioneering, and travel is also much concerned about stock-raising, plantation industries, forest products, and commercial enterprise generally. In short, he is much concerned for the future prosperity of Paraguay, and he has written his book in order to make that country as attractive as possible to as many people as possible.

Let others speak who read it—sportsman, farmer, merchant—an ordinary reviewer who has no intention whatever of emigrating to Paraguay has spent a pleasant hour with the book and is prepared to recommend it and Paraguay to all comers. The extraordinary thing is that this perfectly accessible country, a considerable part of which is owned by British capitalists, and which offers unlimited opportunities to men of much enterprise or none, of much means or none, is

an unknown land. Why it has been left unvisited when worse climates and poorer soil have been overstocked, is a puzzle to the author and to us.

Is there no evidence of the Fall in Paraguay? Perhaps the cyclone is a result of it, just as Noah's flood followed Adam's Fall. 'Our North American cousins tell us tall stories of their floods and forest fires. In the way of wind-storms, however, I fancy the southern half of the continent can sometimes give them a lead. One night, a couple of years ago, the spirits of the woods in Matto Grosso must have been out on the loose, perhaps it was Mafeking night. Anyway, they had a lively dance for a quarter of an hour. The trees of the woods are all securely lashed branch to branch and trunk to trunk by vines often thicker than a man's arm. In spite of all nature's ingenuity, in the path of this cyclone for a hundred yards or so wide most of the trees, branches, vines, and foliage were hurled to the ground in one inextricable tangle, a few bare trunks only escaping the general wreckage; huge branches were spun out into the plains, half a mile away. Strangest of all, as indicating the force of the wind, bitter oranges, perhaps tasted in disgust by the fairies of the night, were pitched disdainfully out into the prairies five or six hundred yards away from the nearest point of wood. I should like to have known what the monkeys said, if they had time to say anything. I am sure I have often heard them swear in monkey language at the approach of an ordinary thunderstorm.'

### The Books of the Month.

Professor Mark Baldwin has not been in a hurry, but he has at last published the third volume of his 'Genetic Logic' (10s. 6d.). The general title of the work is *Thought and Things*. Professor Baldwin's intention was to complete his work with this third volume and give it the title of 'Real Logic.' But he has been compelled to distribute that subject between two volumes. This, the first of the two, contains his account of Genetic Epistemology.

But let us understand. *Thought and Things* is the general title of the whole work, as we have already said, because that work is a study of the development and meaning of thought. The

alternative and more scientific title is 'Genetic Logic,' and Genetic Logic is divided into three parts—Functional Logic, Experimental Logic, and Real Logic. This, then, is the first of two volumes to be given to the exposition of Real Logic. And what this volume contains is, in unphilosophical language, an investigation into the problems of practice, what is left for the fourth volume being the philosophical discussion of the theory of reality. Until that volume appears we may delay further reference to this, but it is well to draw attention to the fact that Professor Baldwin's work, together with the whole Library of Philosophy to which it belongs, is now published by Messrs. George Allen & Company.

The results of the Cornell Expedition to Asia Minor and the Assyro-Babylonian Orient, organized by Professor Sterrett, are not yet ready for publication. It is expected that the first volume will be issued before the end of 1912. Its title will be *Travels and Studies in the Nearer East*. Meantime it has been determined to publish in advance the work which Dr. Charles has done on the Hittite Inscriptions, being the second part of that volume. It accordingly appears under the general title, in a handsome volume, and lavishly illustrated, every illustration of the utmost scientific value. For that fascinating study, the study of the Hittites, it is of course quite indispensable (Andrus & Church, Ithaca, N.Y.; \$1.50).

We do not read Don Quixote enough. Did not Macaulay say that it surpasses all other works of fiction in the world? There are not enough editions of Don Quixote published. We are not tempted enough. But here is an edition which will be irresistible. Its price is moderate; the printing is good; and the illustrations, which are done by Mr. Paul Hardy, and sometimes reproduced by colour printing, are faithful to their text, with that fidelity which only a Pre-Raphaelite and man of genius could give us. *The Adventures of Don Quixote* is the title (Bell & Sons; 5s. net).

Messrs. A. & C. Black have issued *Who's Who for 1912* (10s. net), *The Englishwoman's Year-Book and Directory* (2s. 6d. net), and *Who's Who Year-Book for 1912-1913* (1s. net). These books represent an enormous output of labour; for there

is nothing so easy in the world as making mistakes, and there is nothing so difficult as not making them, unless it be correcting them after they are made. Now year-books are nothing if they are not accurate. And so we say each of these volumes represents an enormous amount of painstaking and persevering labour. But honest work never is in vain, and the editors may be assured that they have lightened the labour of thousands of other hard-working persons. It is enough to say that those who use A. & C. Black's year-books wonder how they ever got on without them.

*Who's Who* keeps growing. Last year it contained 4490 columns, this year there are 236 columns more. The increase is due sometimes to the introduction of new names. Thus at the very end we have a new article on the Swedish painter, A. L. Zorn. Sometimes it is due to additional information. The article on Count Zeppelin is doubled in size. The editor is steadily taking account of more foreigners, and there is no better thing that he could do. Will he allow us to make the suggestion that when he gives the title of foreign writers' books he should also say whether they are translated? The two letters 'tr.' with the date would be sufficient.

Mr. Andrew Lang has written *A Short History of Scotland* (Blackwood; 5s. net). And he has written it in short chapters. There is not a word of preface, not a hint about the relation between this and the four-volume history. Is it condensation, or is it altogether independent writing? Are any of the estimates adopted in that history modified? We have to find out all that for ourselves. We find that there is no change of attitude, and yet this history is written quite independently of the other. Mr. Lang was well criticised for some of the things he said, but he says them over again without remorse. That may be wisdom or folly; but it was altogether wise of him to write a new book and not attempt to condense the old one. Condensations are still-born; this book has life in it. It is the work of a master of the English language, and it is a good example of the mastery. It is good for schools and colleges, it is good also for the home. It will last as literature after new histories have modified its judgments and antiquated its attitude.

As it happens, we have no fewer than three

volumes by Professor Saintsbury of the University of Edinburgh to notice this month. The first is *A History of English Criticism* (Blackwood; 7s. 6d. net). This volume contains the English chapters of Professor Saintsbury's work in three volumes entitled 'A History of Criticism and Literary Taste in Europe.' Professor Saintsbury has done well to separate these chapters, bind them together in a single handy volume, and thus present us with a compact and complete history of the criticism of English literature. The chapters are not taken out and thrown together without concern. They have been revised, they have been fitted into one another; and wherever necessary they have been supplemented to make the book, as we have said, complete. There are eight chapters from the original work, and there are five 'inter-chapters,' together with a conclusion, that are new.

When the time comes for the writing of the history of human ambition—it will be less ambitious and more searching than Lecky's *History of European Civilisation*—materials of the most valuable sort will be found in the thirteenth volume of *The Cambridge Modern History* (Cambridge: At the University Press; 16s. net). That volume contains a general index of the whole work, but it contains also a long series of genealogical tables and lists, and it is these tables and lists that will be most useful for the purpose specified. The light that they throw on the history of human ambition is for the most part an unholy one. There are dark spots innumerable, and some of them are distinctly marked. So often have the words 'executed' and 'murdered' to be used, that the compiler of the tables has been compelled to use abbreviations for them. But no doubt there are other purposes which these tables and lists serve. We do not think that ever before has the history of modern Europe, or indeed any part of the history of the world, been set forth in so workmanlike a manner or so accessibly for the use of the student. The serious reader of history (and none but the serious read history now) is continually pulled up in ordinary books by the difficulty of relating one person to another, and it has seemed to us an amazing thing that historians do not recognize the value of the two handmaids of history—genealogy and geography. Geography is to be supplied for *The Cambridge Modern History*

in the fourteenth and last volume; this volume supplies the genealogy. For the most part we prefer to have the lists and the maps at the place where they are required in each volume, but there is more than one advantage in having them all brought together in a single volume. It is easier in this way to compare one table with another, and it will be very convenient to have this volume always at our hand whatever volume of the history we may happen to be reading.

The Old Testament in Greek, according to the Text of Codex Vaticanus, supplemented from other Uncial Manuscripts, with a Critical Apparatus containing the Variants of the Chief Ancient Authorities for the Text of the Septuagint. Edited by Alan England Brooke, B.D., Fellow and Dean of King's College, and Norman McLean, M.A., Fellow of Christ's College, University Lecturer in Aramaic. Volume I. The Octateuch: Part III. Numbers and Deuteronomy (Cambridge: At the University Press; 15s. net). We have transcribed the whole title-page. There is scarcely any other way, there is certainly no better way, of recalling the importance of this great work. And having transcribed the title-page, there is very little else that we can do. Surely there are very few students of the Old Testament, surely there are very few students of the Greek language, who are unaware of the existence of this great work and need to have its scholarship commended.

A few authorities appear for the first time in this third part of it. The most important is the Washington Codex of Deuteronomy and Joshua, one of the four Biblical manuscripts in the possession of Mr. Freer. Thus the scholarship of America takes its place beside the scholarship of the Old World. In other departments it has done so already; the department of textual criticism is the severest and the last.

The Rev. A. G. Walpole Sayer, B.D., Vicar of Henlow, has written a small volume on *The Sufficiency and Defects of the English Communion Office* (Cambridge University Press; 3s. net). His object, he tells us, is to attempt to disprove the charges of insufficiency that are made against the Communion Office, and to show that those who insert into the service parts of the Unreformed Office have no excuse for doing so. In short, Mr. Sayer denies the insufficiency, but admits the

defects and disorders of the Office. You will find that the book, as you read it, is much more an admission of defect than a claim for sufficiency.

Professor John E. B. Mayor, late President of St. John's College, and Professor of Latin in the University of Cambridge, was a man all by himself, and his sermons are all by themselves. Mr. H. F. Stewart, B.D., Fellow and Dean of St. John's College, has selected twelve of Professor Mayor's sermons, and they have been published under the title of *Twelve Cambridge Sermons* (Cambridge University Press; 5s. net). Mr. Stewart has also written a short biography for the volume which will give those who did not know Professor Mayor some idea of the marvellous man he was, some idea of his marvellous memory, his marvellous intellect, his marvellous loyalty to righteousness. Never were sermons preached that had less of a pulpit manner in them. They touched the topics of the time and spared not, yet every incisive sentence rested upon research, as the notes printed at the end of each of the sermons amply testify.

It is not every Church Magazine that deserves the dignity of a substantial binding, or any preservation for the years to come, but *Life and Work*, the Church of Scotland Magazine and Mission Record, stands apart (Publication Offices of the Church of Scotland; 2s.). There is both industry and genius (witness the numerous contributions of the Rev. Lauchlan MacLean Watt) scattered throughout its pages, and it has an editor who is himself both industrious and ingenious. Are we mistaken in thinking we see an advance in artistic feeling in the illustrations?

The volume of *Morning Rays* for 1911 is out (Publication Offices of the Church of Scotland). *Morning Rays* has been edited for a good many years now by the Rev. Harry Smith, M.A., of Tibbermore, near Perth, and we can imagine the interest it has been to him all these years; but he has given himself to it with enthusiasm. This year it is as charmingly juvenile as ever.

From the Publication Offices of the Church of Scotland in Edinburgh is issued *The Church of Scotland Year Book for 1912* (6d.). Its features seem to be identical with those of last year.

Printed in small type it contains an immense mass of information, and the information is admirably arranged. With a little experience one can in a moment lay one's hand on what is wanted.

Six of the Minor Prophets are translated and interpreted in the new volume of the 'International Critical Commentary,' and three writers have been occupied in the interpretation and translation. The six prophets are *Micah, Zephaniah, Nahum, Habakkuk, Obadiah, and Joel* (T. & T. Clark; 12s. 6d.). The editors are John Merlin Powis Smith, Ph.D., Assistant Professor of Semitic Languages and Literatures in the University of Chicago; William Hayes Ward, D.D., LL.D.; and Julius A. Brewer, Ph.D., Associate Professor of Biblical Philology, Union Theological Seminary, New York. The progress of this great series is very encouraging. Some men are impatient for homiletical material, but there is nothing more certain than that the pulpit of the future will fail unless sermons are built on the foundation of reliable scholarship. There have been all kinds of authority in the past, and the pulpit has used whatever authority came in its way. But there will be no authority in the future except that of truth. Every one of the Minor Prophets, if we are to make anything of them at all, must be studied with patience. The three able scholars who have produced this volume have placed six of the Minor Prophets within our reach. It will be our own fault now if we do not speak of them with authority.

Of all the books which this season has yet produced the most valuable is a book which goes by the title of *Christ's Message of the Kingdom*. Its author is Mr. A. G. Hogg, M.A., Professor of Mental and Moral Science in the Madras Christian College. It has been published in two forms, bound and unbound (T. & T. Clark; 1s. net and 2s. net).

We have no fear of contradiction or complaint as we call this insignificant-looking book the most valuable book of the season. Its subject is Christ, the greatest subject. It enters into the mind of Christ with a penetration that can have come to the author only after the discipline of a most thorough study of the Gospels. And there is about it that atmosphere which we call the Christian centuries—a knowledge of what Christ

has been from age to age to men of mystic or of rational mood—which only a hard study of history could give. And all this is expressed with the utmost modesty in a series of short chapters which look like daily readings.

Is there any movement of our time more flagrantly faithless than the effort to get into touch with those who have gone before? It is not simply faithless, it is folly. If we could get into contact with those who have gone before, we should only prove that it was not worth while. It is not possible to know; if it were possible, the knowledge would not be worth having. The true attitude is to be found in all simplicity and wholesomeness in a little book entitled *Our Life Beyond*, written by the Rev. J. D. Jones (Clarke & Co.; 1s. net).

Professor F. G. Peabody of Harvard is perhaps more popular in this country than any other American preacher. He has that combination of the spiritual and the ethical, and that absence of the doctrinal, which seems to be most agreeable to the British palate at present. And of course he is comfortably brief. Professor Peabody has already published two volumes entitled *Mornings in the College Chapel*, and one entitled *Afternoons in the College Chapel*. He has now published what he says is the concluding volume of the series. Its title is *Sunday Evenings in the College Chapel* (Constable; 5s. net).

*The Life and Work of Romesh Chunder Dutt, C.I.E.*, by J. N. Gupta, M.A., I.C.S. (Dent; 10s. 6d. net), is the biography of a Hindu written by a Hindu and introduced by a Hindu. The introduction has been written by His Highness the Maharaja of Baroda. It is a handsome volume of 500 well-filled pages, and it is enriched with four photogravures and ten half-tones.

But the book does not depend for its interest upon any of those things. It is a biography that is quite able to take its place in biographical literature on its own merits. We have just one fault to find with it, and we had better have it out at once. Too many quotations are made from newspaper reviews of Mr. Dutt's books. It is a pardonable offence under the circumstances, but it has the appearance of padding, which the book does not need. We congratulate Mr. Gupta

heartily upon having so worthy a subject, and upon treating it so worthily.

Mr. Dutt was a scholar, a novelist, an historian, an economist, a politician, and a poet. What was he not? Perhaps he spent himself too promiscuously. His poetry certainly never came to much, and he never claimed much consideration for it. He will be remembered most of all by the work he did on the history of India, but this biography makes it evident that he was himself a better and a greater man than all his works declare. He was especially what is called 'a family man' of a very acceptable kind. With all the interests of his life in all their variety and in all their pressure he kept the first place morning, noon, and night for his own family. Many of the letters which he wrote to his daughters are published here, and, although there is little in them for the outsider, there is much in them for an estimate of the man.

Whatever the criticism of the Bible has done, it has not diminished, but rather increased, the interest in Palestine. No doubt the greater facility for travelling, both to Palestine and in Palestine, would itself have increased the number of travellers. But if that accounts for the number of books that this season already has produced, it has nothing to do with their deep interest. Men are carried from Jaffa to Jerusalem by railway now, but the fascination of the land holds them still. Another volume appears this month, a volume which contains much more than an ordinary traveller's impressions. In systematic fulness, and even in outward appearance, it reminds us of the most popular of all books on Palestine—Thomson's *Land and the Book*. The letterpress does not enter so minutely into details regarding the customs of the country, but the illustrations are far more numerous. The author of the book is Mr. G. E. Franklin, F.R.G.S., the well-known lecturer on Palestine. The illustrations are from photographs taken by himself. The title of the book is simply *Palestine Depicted and Described* (Dent; 10s. 6d. net).

The first number of *The International Review of Missions* (Oxford University Press; 2s. 6d. net) came just too late for notice last month. We have had the more opportunity to test its quality. The first thing to ask is whether the editor is an editor or not. What experience Mr. Oldham has had, we

do not know. What strikes us in his notes is their definiteness of aim. He sees what he would do, and he lets us see. There is undoubtedly also a sense of the greatness of the work to which he has put his hand. If, in addition to the notes, he is responsible for the choice of contributors, he begins his work well. Some great name was necessary to open with, a greater for his purpose he could not have got than the Right Hon. James Bryce, D.C.L. Then he had to furnish his readers with an article of really permanent value. That article he obtained from President Harada of Kyoto, and he properly puts it in the middle of the magazine. He even discovered his lady. Agnes de Sélincourt writes on 'The Place of Women in the Modern National Movements of the East'; and Dr. Mott sent him his business article. Altogether he has made such a first number that he will have to be very diligent in order to make a better second.

When Professor Stalker wrote his *Imago Christi* there were those who doubted the wisdom of a title which suggested comparison with À Kempis, but Dr. Stalker was not put to shame. It is even more dangerous to suggest comparison with John Bunyan. Nevertheless a volume has just been published under the title of *The Story of Matthew and Mercy* (Drummond's Tract Depot, Stirling; 2s. 6d.), which openly claims to be the 'Third Part to Bunyan's Pilgrim's Progress.' It was written by the late Rev. James E. Walker, M.A., of Cheltenham. And we will be bold enough to say that Bunyan himself would not have been ashamed of it. Indeed, there is a certain tone of scholarship which Bunyan never possessed and laid no claim to, an indefinable but real recognition of proportion and a finish in doctrine and in experience. Even the inspiration which men call genius on account of the degree of its manifestation in Bunyan is present here also. Whether or not the book will 'catch on,' it is impossible to say, but if it does, it will catch on to some purpose.

Along with Professor Saintsbury's *Short History of English Literature*, to be mentioned later, be sure you take the same writer's *Loci Critici* (Ginn & Co.). It is a volume of passages illustrative of critical theory and practice from Aristotle downwards. The passages have been selected, partly translated, and arranged with notes; and the

volume has been prepared that it may serve as an introduction to the study, not only of English literature, but of the literature of the world. The passages it contains are themselves literature, but they are also criticisms of literature. They may be read for their own sake, and they may be read also for the purpose of obtaining a mastery of the art of criticism. Professor Saintsbury is one of the wonders of our time. The wonder is not that he writes so much, but that he writes so much so well. This may have been an easy book to prepare; it is a valuable book to possess.

The proper study of mankind is man, and an interesting form of it is the study of prehistoric man. There are few subjects of study that seize the ordinary imagination more fiercely. Dr. Arthur Keith of the Royal College of Surgeons has written a book on *Ancient Types of Man* (Harpers; 2s. 6d. net). It is short, it is authoritative, it is well written, it is strikingly illustrated. It belongs to Harper's 'Library of Living Thought,' and it will carry the knowledge of that Library further afield than any other volume in it.

Mr. L. H. Jordan, B.D., is the editor, and Mr. W. F. Henderson of Edinburgh is the publisher, of *The Pastor's Diary and Clerical Record* (2s. net).

There are signs that the expository discourse is coming in again. If it comes with the literary grace and the spiritual sincerity of those studies in the life of our Lord which have been published by the Rev. Thomas Marjoribanks, B.D., of Colinton, under the title of *The Fulness of the Godhead* (Gardner Hitt; 1s. 6d. net), we may safely predict prosperity to the pulpit of the next generation.

Professor Ramsay has now published in volume form, and under the title of *The First Christian Century* (Hodder & Stoughton; 2s. 6d. net), the criticism of Dr. Moffatt's *Introduction to the Literature of the New Testament*, which he contributed last year to *The Expositor*. The volume, however, is not merely a reproduction of those articles; there is an enlargement here and there, and a few separate notes are added at the end.

A substantial volume on *The Work of the Ministry* has been written by Professor W. H. Griffith Thomas, D.D., and published by Messrs.

Hodder & Stoughton (6s. net). Substantial, we say. There is no pretence of originality, and there is no suspicion of sensationalism about it. It is a manual of instruction. Every part of the ministerial life is touched in it, and every part that is touched is served with wise instruction and warm-hearted advice. In order that nothing may be omitted to make the volume complete, there is a full bibliography at the end, elaborately divided into sections. The indexes themselves are an essential part of the book and as satisfactory as any other part.

How difficult it seems to be to carry even the most familiar quotation in the memory quite correctly. A man like the Rev. J. A. Hutton, M.A., a man with a knowledge of literature and a feeling for style, tells us that Hamlet said, 'Who would fardels bear, to grunt and sweat under a weary load but that the thought of something after death, that undiscover'd bourne from which no traveller has returned, puzzles the will.' But if any one lights upon that quotation in Mr. Hutton's new book, *The Winds of God* (Hodder & Stoughton; 2s. 6d. net), and, in estimating the worth of the volume by its accuracy, lays the book aside, he will miss reading one of the most stimulating books of this publishing season.

Under the title of *Other Sheep* (Hodder & Stoughton; 6s.), Mr. Harold Begbie has published a sequel to the volume which he called *Broken Earthenware*. That gave an account of the work of the Salvation Army in London; this gives an account of the work in India. It is not a mere narrative of facts. Mr. Begbie does not count heads; he is a student of the psychology of conversion. His interest is in hearts; he writes for impression, not for instruction. He is a poet. With all his material he takes the liberty that a poet is allowed to take.

Professor McFadyen, while in Canada, was a diligent maker of books. He continues the making of books in this country, though he has on his shoulders the weight of a Glasgow Chair of Hebrew. Professor McFadyen makes books for the people. Whatever interest he may have in the diligent student of Hebrew, and no doubt he has much interest in him, his sympathetic soul goes out to the man in the pew, or even to the

man in the street, to the man who is hungering and thirsting for the bread of life much more than to the man who is ambitious for the name of scholar. His latest book is a popular commentary on *The Epistles to the Corinthians* (Hodder & Stoughton; 6s.). It is a popular commentary, he says. There are Greek words in it which may become a terror to the unlearned. But these Greek words can for the most part be got over. And after that it is all plain sailing.

The volume of sermons by the Rev. T. G. Selby which was published immediately after his death turned out to be a little disappointing. It will not be so with the volume just issued under the editorship of the Rev. W. L. Watkinson, and with the title of *The God-Lit City* (Kelly; 2s. net). Mr. Watkinson has had plenty of MSS. to select from, and he has known what to select. 'Here,' he says rightly, 'are all the strength, beauty, and sincerity which distinguish the author's former writings, and the same practical design.'

The publishers of the works of the late Professor William James have been fortunate in finding another book to publish. Nor have they had any difficulty in finding it. Professor James had himself intended, shortly before his death, to republish a number of essays and addresses which he had contributed to magazines, and he had fixed upon a title. His son has carried out the intention, and retained the title *Memories and Studies* (Longmans; 6s. 6d. net). The subjects of the articles, whether biological or philosophical, are all in line with Professor James's special study; they are all psychological. And they are all encompassed with that literary atmosphere which was his alone. Perhaps there is more literature and less philosophy than usual, for that is more suitable. Professor James had no love of mere learning. The minutiae of scholarship, though within his grasp, were put away from him. For these things are without the man, and do not sufficiently affect the life that he lives. Professor James is interested in life, for that is within the man. The more incalculable it is, the more he is interested in it.

There never surely was a volume of sermons published of more simplicity of thought or of more tenderness of feeling than the volume called

*Sermons and Addresses*, by Dr. Edward King, the late Bishop of Lincoln (Longmans; 2s. 6d. net). It is edited by Canon B. W. Randolph. The editor warns us against thinking that simplicity here means superficiality; he might have warned us also against thinking that tenderness means sentimentality. Both are virtues in their purest form, and because they live, the book will live also.

A contribution has been made to the propagation of the faith of Islam in England by the publication of a volume entitled *The Teachings of Islam* (Luzac; 1s. 6d. net). The volume contains a paper written by the late Mirza Ghulam Ahmad, the promised messiah and Mahdi and the founder of the Ahmadiyya in Islam, and read by a follower of his at the great Religious Conference held at Lahore in December 1896. Five subjects were selected for discussion by the conveners of that Conference, and this paper discussed these five subjects from the Muslim point of view. They are: (1) The physical, moral and spiritual conditions of man; (2) the state of man in the after-life; (3) the real object of the existence of man and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the source of Divine knowledge.

A new volume on Tennyson has been published. It is supplementary to the Memoir, bound uniformly with it, and edited also by Hallam, Lord Tennyson. Its title is *Tennyson and his Friends* (Macmillan; 10s. net). The appearance of the volume suggests an explanation of its origin. Did the editor of the Memoir write to Tennyson's friends and ask for contributions to it, and did he receive so many that he could not include them in the Memoir itself without giving it the appearance of patchwork? Whereupon, did he come to the determination to publish all these contributions in a volume by themselves? In any case, here is a volume of contributions by Tennyson's friends. Some of them are long, and some of them are short. Some of them have very little that is new in them, others have a good deal. But they are all alike in one respect. Their admiration for Tennyson is as near worship as good Christians and Church people dare attain to.

The one disappointing chapter is Sir Henry Craik's account of the relation between Tennyson and Lushington. There is no topic in Tennyson's

life that offers itself more openly to fresh treatment. Sir Henry Craik seems to have had nothing to say, and he says it very stiffly. At the other extreme is the amusing and memorable picture of Tennyson's eldest brother, Frederick, which has been drawn by Mr. Charles Tennyson. Between those two chapters there lie longer and shorter chapters on many features in Tennyson's character and on many friends of his life, chapters which have been written in the fearless confidence of affection by Lady Ritchie, Miss Margaret L. Woods, Dr. Montagu Butler, Mr. Wilfrid Ward, Sir Oliver Lodge, and others.

The offence of Comparative Religion, as it is persistently called, is not that it reduces Christianity to the level of other religions; it is that it sometimes attempts to reduce Christ to the level of other men. And this objection must be taken to an otherwise admirable book entitled *Great Religious Teachers of the East*, which has been written by Mr. Alfred W. Martin, Associate Leader of the Society for Ethical Culture of New York (Macmillan; 5s. 6d. net). The book contains seven chapters and a bibliography. Here are the titles of the chapters: (1) The Discovery of the Sacred Books of the East and its Results; (2) Gotama, the Buddha; (3) Zoroaster; (4) Confucius and Lao-Tze; (5) The Prophets of Israel and the Commonwealth of Man; (6) Jesus; (7) Mohammed. Mr. Martin has studied his subject, and he can write clearly while tersely. You obtain an excellent idea of the personality and influence of each of the religious leaders he describes. But there stands Jesus in His chronological place, and no skill of this clever writer or of any other is able to hold Him there. Mr. Martin understands Mohammed, but he has missed the meaning of Jesus.

After the phenomenal success of Green's *Short History of England*, short histories poured from the press, and the publishers had enough of them. But the glut has been forgotten, and short histories have begun to appear again. This month we have Andrew Lang's 'Short History of Scotland,' and a reissue of Saintsbury's *A Short History of English Literature* (Macmillan; 8s. 6d.).

It takes a clever man to write a short history of anything, but it takes the cleverest of clever men to write a short history of English Literature. No

one has had more experience or more success in writing books on English Literature than Professor Saintsbury. No one knows better the difficulty of writing a short history. And yet he has been bold enough to reject the bird's-eye view and the sweeping generalization. He has given himself to the collection and arrangement of facts; in other words, his method has been to provide the student with the materials and leave him to form his own judgment upon them.

The book appeared first in 1898. It has been reprinted six times, and in each reprint up to this last, Professor Saintsbury has read the text through with care and dealt with it in the light of fuller knowledge and later literature.

Messrs. Macmillan have published a new edition of *The Theory of Political Economy*, by Professor Stanley Jevons (10s. net). The first edition was published in 1871. The second edition with a long new preface, which is reprinted here—for it is an essential part of the work—appeared in 1879. Before the third edition was called for in 1888, Professor Jevons had died, and that edition was prepared for press by his wife, who added an appendix bringing the literature up to date. The fourth edition has been edited by Professor Jevons' son, himself Professor of Economics and Political Science in the University College of South Wales.

In preparing a new edition the editor resolved to leave the text as his father had written it, making only an occasional alteration, or occasional explanation of a difficult passage. The book was the first important attempt in English to develop a system of economics from a basis of psychological facts and by the mathematical method, and to alter the text would have been to alter the whole scheme and purpose of the book. But this edition has its independent value in three new appendixes, and in the improvement of two old ones. The editor promises a sixth appendix to be issued separately; it will contain a bibliography of the subject, classified and complete.

Messrs. Macniven & Wallace have published *The Scottish Church and University Almanac for 1912* (1s. net). We have mentioned the book year by year on its publication, but we are not sure that we have ever drawn attention to its remarkable accuracy. We expect accuracy in an almanac, but the surprise with the Scottish Church

and University Almanac is that, so far as we can remember, we have never found an error in it.

It is not every king that can write the history of his kingdom. But what do you think of a native African king doing it? What do you think of two native African kings? Daudi Kasagama, King of Toro, and Andereya Duhaga, King of Bunyoro, have each written a history of his own land. It was no light task for them, for they had no clear idea of the subject, and they were just learning to wield the pen. But they were encouraged by Mrs. A. B. Fisher, and they did write each his history, and wrote it in such a way that Mrs. Fisher has been able to publish both histories together in one volume under the title of *Twilight Tales of the Black Baganda* (Marshall Brothers; 3s. 6d. net).

Why 'Twilight Tales'? Because the history was in each case obtained from the lips of old men who came on command to the kings' palaces. Squatted on the floor—quaint, withered-up, skin-clad ancients as they were—they related the legends that had been handed down by the generations of sages before them. The excellent illustrations will increase the interest of the book. But it did not need illustrations to make it interesting.

When we have established the fact of our Lord's miracles in the Gospels, we must find time to look at their contents. Mr. G. R. Harding Wood, B.A., discovers some valuable instruction in them for the present time. The method by which he conveys it is to retail the story of the miracle in modern and lively language, with an occasional comment thrown in. The title he has given his book is *Miracle Messages* (Marshall Brothers; 1s.).

Messrs. Marshall Brothers have also published a popular history of Hezekiah and his times, with illustrations from the monuments. The title is *Hezekiah the King* (1s. net).

The new volume in the series on Christian Faith and Doctrine, published by the National Council of Evangelical Free Churches, has been written by the Rev. G. Hanson, M.A., D.D., of Belfast. Its subject is *The Resurrection and the Life*. The book is described on the title-page more fully as 'A Study of the Resurrection and Ascension Narratives in the Gospels, and of the

Threefold Version in the Acts, of Christ's Appearance to Saul on the Way to Damascus.' It is, in short, a volume of apologetic up to date, for we are back again to the miracles. And there is just one miracle that is worth arguing for, the rest being all included in it—the Resurrection.

There seems to be little interest or profit at present in the study of theology by itself, but if it is studied in relation to one or more of those three other sciences—anthropology, psychology, philosophy—then there seems to be as much interest in its study as ever, and a great deal more profit for life and conduct than has been found in theology for many a day. Mr. Clement C. J. Webb, Fellow and Tutor of Magdalen College, Oxford, has written a book on *Problems in the Relations of God and Man* (Nisbet; 7s. 6d. net). Mr. Webb recognizes the importance of studying theology in the light of anthropology and psychology, but he thinks that a good deal of attention is at present being turned to both these branches. There is also a good deal of literature upon them both, to which the student can be directed. In any case he himself is not able, he says, to speak with the authority of a first-hand investigator, either on anthropology or on psychology, and accordingly he has confined himself to the philosophical side of religion.

Mr. Webb has taken three fundamental antitheses, and offers us a religious and philosophical discussion of them. These antitheses are Reason and Revelation, Nature and Grace, Man and God. Although they are antitheses, or perhaps because they are antitheses, they have given rise to the great problems which have troubled the mind of man from the beginning. Mr. Webb's order is arresting. We should have expected Man and God first and the great problem of personality, next the attitude of man to God or nature and grace, and last of all a knowledge of God attainable by man in reason and revelation. But Mr. Webb has chosen his order deliberately.

Messrs. Nisbet have issued *Nisbet's Church Directory and Almanac* (2s. net), *The Church Pulpit Year-Book* (2s. net), and *Nisbet's Full-Desk Calendar* (1s. net), all for 1912. The sermons in *The Church Pulpit Year-Book* are condensed, but they are more readable and, we should think, more useful than the familiar sermon skeleton.

There is some flesh and blood upon them. There are even eyes occasionally to see, through in the form of pointed illustrations.

But the *Church Directory and Almanac* is still the great surprise. It is up to date, the appointment to the Bishopric of Sodor and Man, which was not announced till December 5, being found in it, as the editor triumphantly points out. But more than that, it is accurate and it is complete. We do not envy the editor his proof-reading, but we admire his patience and unerring eye.

We have already mentioned the fact that Dr. Kelman has revised his articles in THE EXPOSITORY TIMES on the 'Pilgrim's Progress,' and that he has given the volume the title of *The Road* (Oliphant, Anderson & Ferrier; 3s. 6d. net). But we have not had time to say how pleased we are with the reissue. The volume as a volume is nearly perfect, according to our ideal of a volume. In addition to the other elements that make up its perfection, it has eight full-page illustrations, printed on plate paper with a marvellous artistic beauty. So that, taking all together into account—the contents which are so exquisite in their literary form and so wholesome in their religious teaching and the outward attractiveness of the volume—its price is such a surprise that we had to make certain it was not a mistake.

Messrs. Oliphant, Anderson & Ferrier have published a tercentenary lecture on Archbishop Leighton, delivered by the Rev. D. Butler, D.D. in St. Giles' Cathedral, Edinburgh. The title is *Unity, Peace and Charity* (1s. net).

The possessor of the *Quarterly Statement of the Palestine Exploration Fund* will be glad to know that an index has been published covering each year's issue from the year 1893 to 1910 (Office of the Fund; 5s.). It is a thoroughly workmanlike index in three parts—Authors, Illustrations, and Subjects. We should have been glad certainly of a fourth part containing Scripture texts.

*Concerning the Date of the Bohairic Version* (Quaritch; 7s. 6d. net) is the title which Mr. Hoskier has given to a volume which contains a detailed examination of the text of the Apocalypse and a review of some of the writings of the Egyptian monks. Mr. Hoskier's work is all

textual, and everything that he writes makes some advance in our knowledge of the text of the New Testament. If this study is less popular than it used to be, his enthusiasm will recover for it something of its former popularity. For the student of the Apocalypse, whether he has an interest in textual criticism or not, the volume will be found necessary.

The 'Devotional Commentary,' edited by the Rev. A. R. Buckland, and published by the Religious Tract Society, will be a considerable library when it is finished. Genesis required three volumes, and the Psalms three, and as the first volume of *Romans* (2s.) covers only the first five chapters, that Epistle also will require three volumes. The author of the Commentary on Romans is the Rev. W. H. Griffith Thomas, D.D., formerly Principal of Wycliffe Hall, Oxford, now Professor of Old Testament Literature and Exegesis in Wycliffe College, Toronto. Dr. Thomas contributed the volumes on *Genesis*. Those volumes gave the General Editor confidence. The scholarship, the evangelical warmth, and the knowledge of devotional literature discovered in them, made it easy for him to offer Dr. Thomas the Epistle to the Romans; and it will be a distinct advantage to the series to have Genesis and Romans done by the same hand, so many are the points of contact between these two books of the Bible.

*Mending Men* is the title of a book by Mr. Edward Smith, J.P., which contains information about the Adult School Movement (R.T.S.; 2s. net). Accurate information about the Adult School Movement is very welcome, and it could not have been given to us in a more lively or agreeable form. Dr. Horton, who introduces the book, hopes that it will be read by 'all parsons and priests'; he might have added 'and all people.'

Samuel M. Zwemer and Amy E. Zwemer have together written a pleasant book for children on mission work in Arabia. They have called the book *Zigzag Journeys in the Camel Country* (Revel; 2s. 6d. net).

There is an article in the *Atlantic Monthly* for December called 'Heckling the Church.' The writer of the article shows that in every generation

there have been men and women who found preaching a failure and prophesied the speedy shutting up of all the churches. It is a heartening article. Few things did Israel more good than the exposure of the false prophet. It does us good to have him put to ridicule still.

After that article read Professor A. T. Robertson's book, *The Glory of the Ministry* (Revell). It is fundamentally an exposition of the great passage in 2 Cor. (2<sup>12</sup>-6<sup>10</sup>) which Professor Robertson speaks of as 'Paul's apologetic for preaching.' Starting from that passage this experienced preacher and teacher of preachers carries us away from all the depressing thoughts of the failure of the ministry. It is not possible that a ministry so inspired should fail.

The best use to make of the book will be to accept its suggestion of a course of sermons with some portion of the passage in 2 Cor. as the text of each sermon. In that way we shall get alongside the author, and shall see some of the things which he sees in St. Paul, and gain some of the confidence. Is there anything that we are more in need of at the present time than a heightened sense of the glory of the ministry? Preachers need it for themselves. When preachers have it for themselves, and act upon it, they impress it upon the people. For that purpose there is no book of more immediate or greater worth than this new book of Professor Robertson.

Professor Orr has written an introduction to *Hadassah, Queen of Persia*, by Agnese Laurie-Walker (Robert Scott; 2s. 6d. net), and unlike most benevolent men who write introductions, he says no more than the book deserves, although he says a good deal. He says 'that no one can fail to be struck by the glow of style and the remarkable power of description and poetic conception of Oriental situations which the book displays.' It is all quite true, for this is neither history pure and simple, nor fiction pure and simple; it is the Book of Esther, its persons and its scenes made real to Western minds by the historical imagination.

The Bishop of Edinburgh is one of the great preachers of our day. His new book lifts its head above the multitude of the volumes of sermons which this season has produced. Its title is *Life's Chance* (Robert Scott; 4s. 6d. net). The sermons which the volume contains gather round the one

central theme of the love of God. Some years ago the question was put to Dr. Walpole, 'Can a man love God?' It is a common enough question, but to him it seemed uncommon, the question of questions. He did not rest until he had done his might to answer it, and this is the answer.

Mr. Emil P. Berg is a voluminous writer, and he writes on a wide range of subjects. Through Mr. Arthur H. Stockwell he has just published three new volumes (3s. net each). Their titles are *The Conversion of India*, and *The Spiritual Biography of Jesus Christ*, the latter being in two volumes, one dealing with the Primitive Gospel, and the other with the Fourth Gospel.

The cry used to be 'Back to Christ'; it is now 'Back to Paul.' We who believed in the Apostle, believed, that is to say, that he was a Christian and not a Pauline, always knew that the return would come. At the opening of this year, 1912, there are as many volumes on Paul and his Epistles as there are on Christ and the Gospels. That is excessive, but it is significant. Of these volumes the most surprising is Dr. James Drummond's. Its title is *Paul, his Life and Teaching* (S.S.A.; 1s. 6d. net). For Dr. Drummond is a unitarian, a unitarian of whom unitarians are proud, and whom they are glad to follow; and yet the Pauline theology and the Pauline Christ of Dr. James Drummond are ours, they are the Pauline theology and the Pauline Christ of the centuries of Christianity. There may be explanations and reservations here and there, but they do not touch the central substance.

To the 'Theological Translation Library,' Messrs. Williams & Norgate have added a translation of Eucken's *The Truth of Religion* (12s. 6d. net). The translation has been done by Mr. W. Tudor Jones, Ph.D. It is a handsome volume of over 600 pages. No doubt the subscribers to the 'Theological Translation Library' are heartily rejoiced to receive it, and will count it the chief ornament of that series. The translation has been made from the second and revised edition of the German original, and Professor Eucken has written a preface to it.

The translator speaks of the difficulty of his work. It is not that Professor Eucken is a bad

writer of German; the difficulty is due to the fact that the book is partly religious and partly philosophical, and something like a new terminology had to be found to express the combination of these elements. Not only so, but there is a good deal of movement at present in religious, and yet more in philosophical, terminology. The old words are slipping their moorings. And if that is true of English as well as of German words, it is easy to see that the translator's task was not an enviable one. He has striven to convey Professor Eucken's meaning in ordinary intelligible English, and for the most part he has succeeded, although occasionally he has been compelled to resort to the use of the hyphen, offering a combination of words of foreign feature.

Professor Eucken's preface is brief and effective.

He urges that his first desire is to show that the spirit in man is not a single faculty, but the whole of man. It is disastrous to divide the man into body, soul, and spirit and confine the religious interest to the third part of him. When it is seen that the spiritual life is a whole, it then becomes evident that that life is not each man's exclusive possession, but that it is part of a universal life, a cosmic depth. It is only when this is revealed to a man that spiritual creativeness, art and science, morality and right, can develop and transform him. A man's religion is his own, yet not his own; it is both characteristic and universal. And it is in living relationship to these two and their mutual influence that religion shapes itself into greatness for him, and through him for the whole human race.

## Contributions and Comments.

### Note on Ecclus. vii. 25.

In Dr. Oesterley's article on Ben-Sira (*International Journal of the Apocrypha*, January 1912) there is a valuable observation; it is that in 25<sup>16</sup> 'the wickedness of a woman changes [correct *makes ugly*] her appearance, and darkens her face like a bear,' the 'bear,' דב (?), of the 'Original Hebrew' is the equivalent of the Greek ἄρκος; which is a corruption of the Greek σάκκος which is found in some MSS.; as also in the Syriac and Latin. The corruption of ΩΣΣΑΚΚΟΣ into ΩΣΑΡΚΟΣ is easily explicable; scribes frequently write a single for a double letter, whence comes ΩΣΑΚΚΟΣ; the next copyist in order to make an intelligible word emends ΩΣΑΡΚΟΣ.

But to the present writer it seems *miraculous* that so good a scholar as Dr. Oesterley does not draw the inference which is obvious. How can the 'Original Hebrew' embody corruptions arising in a Greek translation made some generations later? It would be easier for the Thames at its source to show matter brought down by the Lea. Hence this just observation of Dr. Oesterley by itself proves what no scholar should ever have doubted for a day—namely, that the 'Original Hebrew' is a late and bad retranslation from the versions which we possess.

One of the few writers on this subject who appears capable of reasoning correctly, Professor Nestle, argued that some of the restorations were so felicitous that we could not credit a medieval Jew with making them. One example was in 7<sup>25</sup>:

Greek, ἔκδον θυγατέρα καὶ ἔση τετελεκώς ἔργον μέγα.

Syriac, אפק ברתא ונפוק עשוקיא.

'Original Hebrew,' הוציא בת ויצא עסק.

This particular restoration (עסק) was made and published by the present writer many years before the 'Original Hebrew' was discovered. The writer must not therefore judge of its ingenuity; what he would point out is that it is entirely erroneous.

1. The verb הוציא in Rabbinic means 'to turn a wife out,' i.e. divorce her; it is most unlikely that a father who gave his daughter in marriage could be said to do the same, 'turn her out.' No one (one would fancy) ever uses such an expression in this context.

2. The Greek sentiment, 'you will have accomplished a great task,' might suit modern England, but it is wholly unsuitable to those polygamous countries in which a father normally offers his daughters. The matter is an exceedingly easy one.

The Syriac sentiment, 'oppression will go out,' is not witty, but silly; possibly an American million-

aire might make a joke of this sort. The Hebrew, 'business will go out,' is pointless.

3. The syntax is anachronistic: 'You will have accomplished a great work, and give her to a prudent man.' The *giving* takes place before the great work is accomplished, not after. At least the author must have said 'only give her,' or 'provided you give her.'

The first of these objections would be got over by reading, with Fränkel, הוצא for הוציא; the former is the correct Rabbinic for giving away a daughter. But the second and third objections would remain. Fränkel's restoration has, however, the merit that it furnishes us with the clue to the restoration of this text, namely, the Rabbinic saying, 'when your daughter becomes nubile, manumit a slave and give her to him,' i.e. marry her to *any* one rather than let her remain single (B. *Pesahim*, 113a). The word for 'nubile' (בוגרת) is then the source of 'a great work' (גבורת) and 'oppression' (בגרות). We get, however, the original consonants, as usual in nine syllables with three accents:

הוצא בת וצא בוגרת ולגבר נכון תננה

The second half is easily intelligible, 'marry her to any man who is at hand'; the first is harder. This is because the verb הוציא, 'bring out,' has here a sense which is less familiar, though familiar enough in the Latin *educare*, and the Arabic *kharraja*, 'he educated and trained.' It means to *bring out from potentiality to actuality*, which in the case of the human being comes about when puberty is attained (so far as the 'threptic soul' is concerned); already Aristotle's ideas underlie men's modes of thought. The sentence then means 'rear a daughter, and let her attain nubility, and then give her to the first man on the spot.'

This advice may still be heard in Egypt and India; in the latter country it is sometimes asserted that the father who delays marriage is a murderer. But what Ben-Sira appears to mean is 'if you rear a daughter till she attain nubility, then marry her at once'; but he leaves it an open question whether she should be reared or not. And such in general was the morality of the ancient world.

The last place (before Dr. Oesterley's article) where the writer had seen a reference to the 'Original Hebrew of Ecclesiasticus' was in the notes to the new papyri from Elephantine; he felt surprised till he observed that the editor offered (p. 44) the words לובר חסן תמים, i.e. 'fine [Arabic]

clean [Turkish] *lumber* [English-American, all faintly disguised],' as *Aramaic of the fifth century B.C.*! Clearly the study of the Semitic languages has not yet advanced very far.

D. S. MARGOLIOUTH.

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## John vii. 38, 39.

### I.

THE appearance of my friend Mr. Abrahams' very interesting paper on Jn 7<sup>38, 39</sup> in your last number, tempts me to suggest a view which I have long held, but which I fear may not be quite an orthodox one. I think that in it we may have the misapprehension of a Semitic word.

We may assume that our Lord, when He cried with a loud voice in the Temple court, spoke to the people in some form of Aramaic, probably in the dialect known to us as Palestinian Syriac, or Galilean (which is more akin to Hebrew than the Edessene, or literary Syriac, in which the Old Syriac Gospels are written).

Only a few days ago I was reading a metaphysical treatise in an Arabic text of the tenth century, and I found the word *bâṭin*, which is the present participle or 'noun agent' of a well-known Semitic verb, used in a metaphorical sense to mean something moral or spiritual, the inner consciousness, or more plainly, 'the heart.' Now, how easily this word might be mistaken by one of our Lord's hearers for *baṭn*, κοιλία! The verb, whose roots are *beth*, *teth*, and *nun*, has, it is true, somewhat different shades of meaning in the three allied Semitic languages, but there is no doubt that its noun in Hebrew sometimes did mean 'heart.'

True, we have not yet found *bēten* used for 'heart' in the Palestinian Aramaic dialect, as it certainly is in Hebrew (see Pr 18<sup>18</sup> and the lexicon), but the literature of that Aramaic Doric is so scanty that almost every newly found text enriches its vocabulary, so that we can hardly publish the contents of any of its MSS. without appending a glossary to our book. Therefore we may almost assume that any very common Hebrew verb may be assimilated to, and incorporated in, a Palestinian Syriac text quite easily, and without any violence being done to it.

That our Lord spake in this particular dialect, or *patois*, there can be no manner of doubt. Did He

not say on the Cross, 'lamà sabachthani,' when, if He had spoken in literary Syriac, it would have sounded like 'lemana shabaqthani.' The 'lamà sabachthani' is found exactly so spelt in my *Codex Climaci Rescriptus*, which, being probably of the sixth century, is certainly the oldest text of the Gospels in that dialect as yet extant.

Modern Arabs use the word *baṭn* continually for 'inside.' The plum is in the *baṭn* of the tart; the raisin is in the *baṭn* of the pudding; the scissors are in the *baṭn* of your workbag, etc. etc. A still better example of the use of *bāṭin* in Arabic has just appeared. It occurs in my metaphysical treatise, in a rendering of Jn. 2<sup>25</sup>, 'And did not need that any man should testify to him about any man; for he knew all that was within (*bāṭin*) all men.'

I submit this to your readers as a plausible explanation of the passage. What I suggest is, that possibly our Lord used a Hebrew Aramaic word for καρδιά, and that it was quite pardonably mistaken for κοιλία.

AGNES SMITH LEWIS.

Cambridge.

## II.

Will you kindly allow me to say a few words in corroboration of Mr. Abrahams' valuable exposition of Jn 7<sup>38, 39</sup>? The first time that Mrs. Lewis and I were at Jerusalem, we went to see the Church of the Holy Sepulchre, and the first thing our Coptic dragoman pointed out in its interior was a stone which he said was *the centre of the earth, where Adam's skull was found*. This information is not given in Murray's *Handbook*, and did not predispose us to believe in the other sacred spots, which are more credible, but are still much disputed. Ten years ago, I edited and translated an Arabic treatise, *Kital-ab Magall*, or *The Book of the Rolls* (*Studia Sinaitica*, No. viii.), which professes to be a hidden book of St. Clement the Apostle, disciple of Simon Cepha, which St. Clement commanded to be kept secret from the laity. It contains amongst much other curious lore the *Testament of Adam*, in which Adam is made to say to Seth, 'When I die, embalm my body with myrrh and cassia, and put it in the Cave of Treasures of the holy hill, that thou mayst tell whosoever of thy posterity that is alive at the time when your exit shall take place from this holy Paradise-encircled hill, to carry my body with him, and go with it to the centre of the earth, and put it

there, and in that place salvation shall come to me and to all my children' (*Stud. Sin.* No. viii. p. 13). On page 26, we find the dying Methusaleh saying to his grandson Noah, 'When death comes to thee, make thy testament to thy son Shem. Command him to carry the body of our father Adam, and to bury it in the middle of the earth.' The body is taken by Noah into the ark, and after the Deluge removed from it by Shem, and with the help of Melchizedek and an Angel guide carried to a place where the Angel commands them to put it down, 'for this is the centre of the earth.' . . . 'The earth was cleft for him as a door, and the body was let down into it. . . . When the body rested in its place, the earth returned and covered it over. The place was called *Gumgumah* (Arabice, *a skull*), because in it was put the skull of the Father of mankind' (pp. 32, 33). Shem then tells Melchizedek that he is the priest of the Everlasting God, and that God had chosen him from the rest of men to minister before Him before the body of our father Adam. There can thus be no doubt that the place meant is Jerusalem. Whether this story is got from the Talmud or not, Mr. Abrahams can say; but it is evidently current amongst Eastern Christians.

De Lagarde says of *The Book of the Rolls*, that though it may be worthless in itself, it is the source from which many authors have drawn; it runs in Syriac, Arabic, and Ethiopic through the churches of Asia and Africa. Dr. Nöldeke thinks that the story dates from the sixth century. I should be inclined to class it with the 'fables' which St. Paul warns Timothy to avoid. Yet it is interesting to find that it confirms Mr. Abrahams' theory that our Lord was referring to Jerusalem as the reputed *middle of the earth*.

MARGARET D. GIBSON.

Cambridge.

## III.

It is interesting to observe that in the Catacomb and many other representations of Christ in early Rome and Ravenna (cf. Smith and Cheetham for illustrations), out of the Rock on which *the Lamb is seated*, there flow four streams (Gospels = Chrysostom) into the River of Baptism, which flows from the mystic city of Bethlehem to that of Jerusalem. Is this a primitive recollection of the original text of Jn 7? It seems like it.

I have the only instance of the full idea (part of

it appears on the seal of the Church House, in St. John's, Wilton Road, and in a church in Brussels) outside of North Italy over the south-west porch of my church, copied in substance from the great fresco over the atrium of S. Paolo-fuori-le-Mura, Rome.

FREDERIC RELTON.

*St. Andrew's, Stoke Newington.*

## The Meaning of Matthew xi. 16-19.

WHAT is the point of our Lord's comparison between the children playing in the market-places and 'this generation' in Mt 11<sup>16-19</sup> = Lk 7<sup>31-35</sup>? On p. 216 of the second edition of his *Synopsis*, Dr. Arthur Wright says that in this case 'breviloquentia has led to confusion.' His reasons for seeing this confusion are that our Lord and John are like the children that speak and propose to play, the One at a wedding, the other at a funeral; and that Jesus really meant 'this generation' to be 'like the mass of children who are silent and sulk, refusing to do either.'

But if we agree with Dr. Sanday that 'the immediate purpose of this passage is to rebuke the perverse and shallow judgments which the world is apt to pass upon those who try to reform it,' it seems unnecessary to assume either the confusion or Dr. Wright's reasons for seeing it. Indeed, the point and the parallelism make it probable that the children who first complain because their fellows would not dance, and then because they would not mourn, correspond to that generation. If this is so, the order of the explanation is significant. First, 'John came neither eating nor drinking,' and they are not satisfied. They complain that he will not 'dance.' In other words, they say that he has a devil because he is an ascetic, and lives in the wilderness. Then 'the Son of man came eating and drinking.' And Him also they judged and condemned. This time their complaint was that Jesus would not 'mourn.' They were annoyed and offended because our Lord did not live apart from society and sinners. It was therefore the perversity and inconsistency of these men who would follow neither the Baptist nor the Christ that our Lord compared with the complaints and the changeableness of children at play.

CAVENDISH MOXON.

*South Croydon.*

## Watering with the Foot.

THE two interesting descriptions of irrigation in the East lately given to explain Dt 11<sup>10</sup> seem wide of the difficulty in the passage. Irrigation as described may be troublesome, but in the passage it is evidently downright hardship.

The expression 'wateredst it with thy foot' is surely figurative. By synecdoche the singular is put for the plural, and part for the whole. Carrying the water required to irrigate the land after sowing was extremely fatiguing to the whole body, but the part that suffered most was the feet. Watering the land, the people became footsore.

The purpose and advantage of the figure seem obvious. It fixes attention in the most definite manner on the part where the hardship was felt most painfully, and serves for all the greater contrast between the land of Egypt and the land about to be possessed.

J. A. WILSON.

*Isleham, Cambs.*

## The Age of Joseph.

WITH reference to Professor A. H. Sayce's article in THE EXPOSITORY TIMES, January 1912, where he states (p. 168-9), 'In Egypt, on the contrary, where the Babylonian sexagesimal system was not in use, the normal age of man reckoned at 110 years,' it might be interesting to note that, in Gn 50<sup>26</sup>, Joseph died in Egypt at 110 years.

M. GASTER.

*London.*

## Shalmaneser.

I HAVE been exceedingly interested in the paper by my friend Professor Langdon on 'Pir-idri (Ben-Hadad) King of Syria' (THE EXPOSITORY TIMES, November 1911, pp. 68, 69). It has convinced me that the Ben-Hadad of 2 K 87<sup>15</sup> is Pir-idri. I had, of course, read long ago Zimmern's closely reasoned paper in the Hilprecht Anniversary Volume, pp. 299-303, but without being quite carried, though it did suffice to shake my former view. I am writing now, however, to point out that the king whom we have hitherto called Shalmaneser II. (859-825 B.C.) must now be designated Shalmaneser III. It is quite true that in the plates of *Keilschrifttexte aus Assur, historischen Inhalts* (Leipzig, 1911), by the lamented

Leopold Messerschmidt, to which Professor Langdon makes reference, the king is still designated 'Salmanassar II.,' but the name is correctly given 'Salmanassar III.' in the Verzeichniss, p. x, which Professor Delitzsch prefixed to Messerschmidt's plates. The facts are that in April 1909 the German expedition at Asshur had the good fortune to find a five-line inscription of a king Shalmaneser which runs as follows:

Ša-lam

(m, ilu) Šulmanu-ašaridu  
šarru rabû šar kiššat šar (mât) Ašûr  
apal Ašur-nâsir-aplu šar (mât) Ašûr  
apal Šam-ši-Adad šar (mât) Ašûr-ma.<sup>1</sup>

This is to be translated as follows:

#### PORTRAIT

of Shalmaneser  
the great king, king of the world, king of Assyria  
son of Ashurnazirpal, king of Assyria  
son of Shamshi-Adad, king of Assyria.

Now the interest of this little text lies in this, that it gives us the names of a hitherto unknown Shalmaneser, and enables us to relate him chronologically with perfect certainty. We now have the order:

Tiglathpileser I., *circa* 1120 B.C.  
Ashur-bel-kala, his son  
Shamshi-Adad III., also son of Tiglathpileser  
Ashurnazirpal I., grandson of Tiglathpileser  
Shalmaneser II., son of Ashurnazirpal I.

This, of course, requires us to change the hitherto well-known king Shalmaneser II., who is the son of Ashurnazirpal II. and grandson of Tukulti-Ninib II., to Shalmaneser III.<sup>2</sup>

ROBERT W. ROGERS.

*Madison, New Jersey.*

### The First Prayer in the Bible.

IN the 'Great Texts of the Bible,' I read (*Genesis to Numbers*, p. 234) on Gn 32<sup>10, 11</sup>:

'After receiving the threatening report about Esau, Jacob retired to the privacy of his tent and poured forth the acknowledgment of his trouble and perplexity *in the first-recorded words of human prayer*. They are words which tell the want and vibrate with the passion of a human heart. "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed to thy servant. . . . Deliver me, I pray thee, from the hand of my brother."'

When I read this, it struck me as a beautiful thought, that the very first prayer agreed with the apostle's demand (Ph 4<sup>6</sup>): 'In nothing be anxious; but in everything by prayer and supplication with *thanksgiving* let your *requests* be made known to God.' Or with the admonition of the old Tobit (4<sup>19</sup>): 'Bless (in the German translation: *Thank* to) the Lord thy God always, and *desire* of him that thy ways may be directed, and that all thy paths and counsels may prosper.' But then the question arose: Are these the very first recorded words of human prayer? And thinking of Gn 24<sup>12</sup> 'O LORD God of my master Abraham, I pray thee, send me good speed this day, etc.,' and of v.<sup>27</sup>, 'Blessed be the LORD God of my master Abraham, who has not left destitute my master of his mercy and his truth etc.,' I should like to ask, how Gn 32<sup>10, 11</sup> may be called not the first-recorded prayer of Jacob, but the first-recorded words of human prayer.

EB. NESTLE.

*Maulbronn.*

## Entre Nous.

A LYRICAL poem on the text 'The Sons of God saw the daughters of men, that they were fair' opens a volume, by John Presland, and gives the name to it—*The Deluge, and other Poems* (Chatto & Windus). But that text is beyond the author's comprehension. There is a better vision in this poem on Consolation, though it just misses the best vision of all.

#### CONSOLATION.

'Is there a pain to match my pain  
In all this world of woe;  
When to and fro on a barren earth  
My weary footsteps go?  
When no day's sun shall give me mirth  
And no stars blessed be;  
Because my heart goes hungry and lone  
For one who turns from me?'

Hear what the voice of all Sorrows saith  
 From out the ages dim :  
 'As melt the snows your passion goes;  
 And as dew it vanisheth.  
 Take up, take up your burden of woe,  
 Unblenching on your journey go,  
 For man was born to reap and sow  
 That earth might fruitful be.'

'Is there a pain to match my pain,  
 Who watch the small dead face,  
 With the folded lips, and the folded lids,  
 And the cheek the dimples grace ;  
 Where they will come again no more, no more?—  
 Oh, small soft hands that hold  
 So quietly, in rosy palms,  
 My heart that's dead and cold.'

Hear what the voice of all Sorrows saith :  
 'Though still the little feet,  
 Though the hands are chill, and the sweet form  
 chill,  
 And gone the childish breath ;  
 Take up, take up your burden of woe,  
 For you were born to sorrow so,  
 To bear in anguish, and lose in pain,  
 That earth might be fulfilled.'

'Is there a pain to match my pain  
 Who loved all men on earth,  
 Who saw the Godhead, through the shell  
 That burdened them at birth ;  
 Who strove for right, who strove for good,  
 Since love must win at last ?  
 —This hour they lead me out to die,  
 With cords they make me fast.'

Hear what the voice of all Sorrows saith :  
 'They lead you out to die ;  
 For the love you gave they will dig your  
 grave,  
 And their thanks to you is death.  
 Take up, take up your burden of woe,  
 And proudly to your scaffold go,  
 For men were born to suffer so,  
 That mankind might be great.'

It may be that a poem taken out of its setting  
 in a college magazine loses a little of its flavour.  
 But there is something still refreshing in *The Don*

and *the Dervish* (Dent ; 3s. 6d. net), a book of  
 verse which Professor R. A. Nicholson has gathered  
 chiefly out of the *Cambridge Review*. It is not  
 easily quotable, but this may serve :

TO ZOILUS.

Be you, my critic *comme il faut*,  
 Smooth-tongued, sharp-witted.  
 Johnson, I grant you, was not so,  
 Who dumped, alike on friend and foe,  
 The cap that fitted.

To-day a milder orb illumines,  
 Sweetness expressing,  
 Our literary drawing-rooms :  
 Ferocity itself assumes  
 An air of blessing.

Oh, never call a spade a spade,  
 A yard a measure !  
 The bitterest truth can be conveyed  
 Politely, if one's not afraid  
 Of giving pleasure.

From *Poems in Various Moods for Various Ages*,  
 by Francis Seymour Stevenson (Jarrold ; 2s. net),  
 let us select as a fair example this poem :

ON THE STATUE OF SIR THOMAS BROWNE,  
 AT NORWICH.

Master of thoughts, whose word-embodied flight,  
 Soaring with angels' wings athwart the sky,  
 Transcends the range of man's untutored sight,  
 Yet bears the germs of wisdom from on  
 high ;  
 Ne'er may, the while time's chariots onward roll,  
 'Iniquitous oblivion's poppy-seeds'  
 Be scattered o'er the garden of thy soul,  
 And choke its verdure's radiance with weeds !

So may this bronze recall thy twofold aim,  
 To heal the ills and errors of mankind !  
 The same Afflatus moulds, in space and time,  
 The human intellect, the human frame ;  
 For matter is but mind, crass, unrefined,  
 And mind is matter, purified, sublime.

When a volume of poems is part sacred and part  
 secular, the sacred is nearly always better than the

secular. Yet we will quote one of the sacred poems in Dora Bee's *The Lord is King* (R.T.S.; 2s. 6d. net).

O THOU THAT KNOWEST.

O Thou that knowest best,  
For me provide.  
My way is hedged with thorns, my heart  
oppressed,  
I need a Guide!  
I have Thy gracious purposes withstood,  
But Thou art good.

O Thou that hold'st me up,  
Not once nor twice  
Has disappointment overflowed my cup,  
And dimmed my eyes.  
Make Thou Thy holy will henceforth my meat,  
For it is sweet.

O Thou Whose love is strong,  
I lie as clay  
Marred in Thine hand by wilful deeds of wrong,  
Not cast away.  
Remould me, till a vessel Thou produce,  
Meet for Thy use.

O Thou that calmest fears,  
And soothest pain,  
Restore the many locust-eaten years  
To me again.  
Follow my stumbling footsteps where I roam,  
And take me home.

The Great Text Commentary.

The best illustrations this month have been found by the Rev. F. Warburton Lewis, B.A., Epworth, Aberystwyth, and the Rev. R. Strong, M.A., Leeds.

Illustrations for the Great Text for March must be received by the 1st of February. The text is Ro 15<sup>4</sup>.

The Great Text for April is Is 30<sup>15</sup>—'In quietness and in confidence shall be your strength.' A copy of Professor Clarke's *The Ideal of Jesus*,

or Stone and Simpson's *Communion with God*, or Hutton's *A Disciple's Religion*, will be given for the best illustration sent.

The Great Text for May is Is 40<sup>6-8</sup>—'The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the breath of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our Lord shall stand for ever.' A copy of Hutton's *A Disciple's Religion*, or Oswald Dykes' *The Christian Minister and his Duties*, or Stone and Simpson's *Communion with God*, will be given for the best illustration sent.

The Great Text for June is Is 53<sup>1-2</sup>—'Who hath believed our report? and to whom hath the arm of the Lord been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.' A copy of Agnew's *Life's Christ Places*, or any volume of the 'Scholar as Preacher' series, or of the 'Great Texts of the Bible,' will be given for the best illustration sent.

The Great Text for July is Ro 1<sup>3-4</sup>—'Concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead; even Jesus Christ our Lord.' A copy of MacCulloch's *The Religion of the Ancient Celts*, or of Curtis's *A History of Creeds and Confessions*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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